



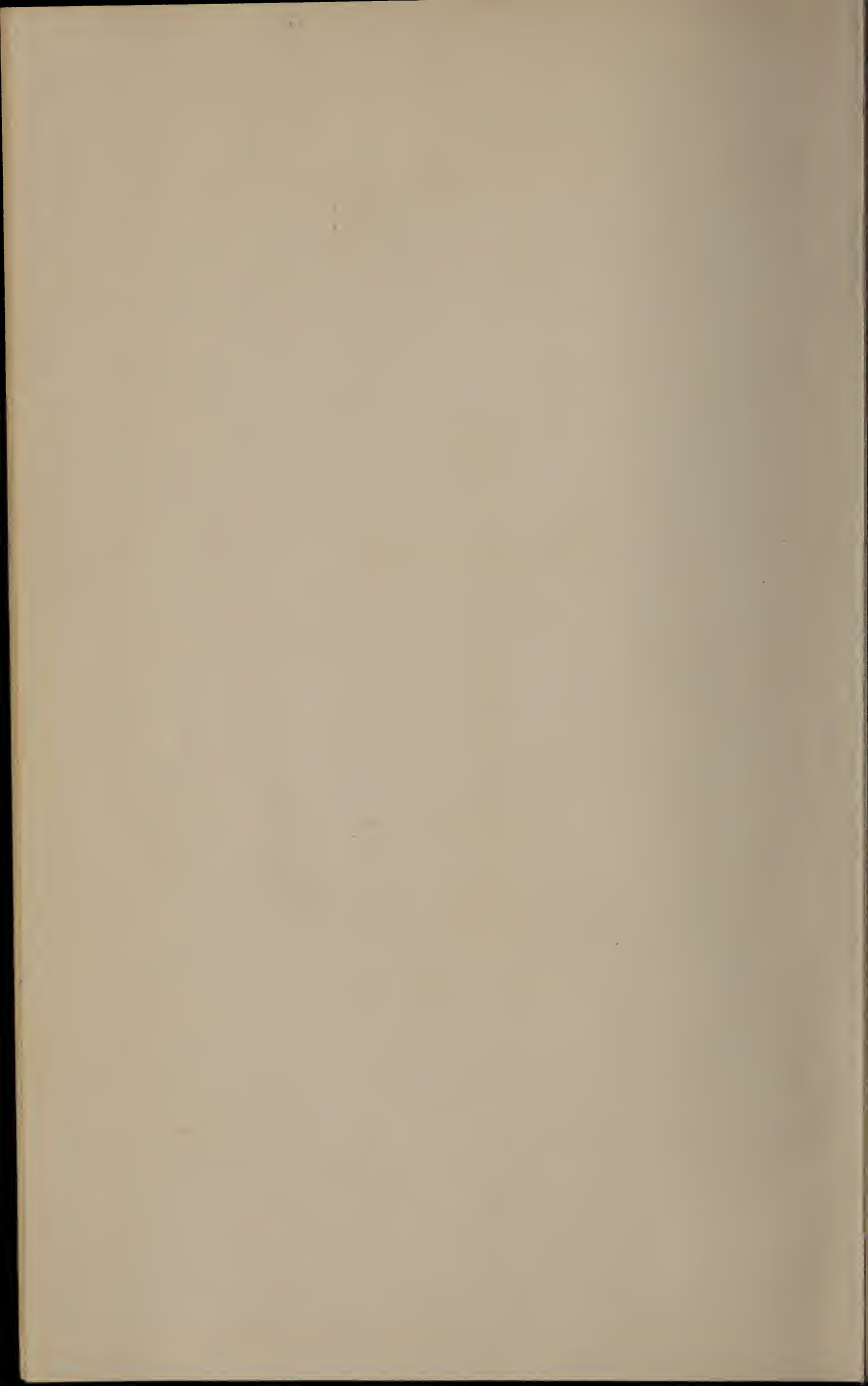
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# NEW TESTAMENT ABSTRACTS



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# PERIODICAL ABSTRACTS

## INTRODUCTION

813. R. H. BEATTY, "Tradition-history and Typology," *American Church Quarterly* 3 (4, '63) 231-246.

A discussion of recent writings on this subject, especially L. Goppelt, *Typos* (1939) and J. Daniélou, *Sacramentum Futuri* (1950), concludes that the primitive Christian typological viewpoint involved a profound appreciation of the significance of historical events and was not simply the product of cultic influences.

814. G. BORNKAMM, "Die Theologie Rudolf Bultmanns in der neueren Diskussion. Zum Problem der Entmythologisierung und Hermeneutik," *Theol Rund* 29 (1-2, '63) 33-141.

Recent trends in Bultmannian theology provide the biblical scholar with numerous questions about demythologizing and hermeneutics.

815. R. E. BROWN, "After Bultmann, What?—An Introduction to the Post-Bultmannians," *CathBibQuart* 26 (1, '64) 1-30.

Recent Catholic NT scholarship, while refuting Bultmann, has unfortunately often misunderstood his perspective and also failed to keep abreast of post-Bultmannian developments found in the writings of G. Bornkamm, H. Braun, H. Conzelmann, E. Dinkler, G. Ebeling, E. Fuchs, E. Käsemann and J. M. Robinson. This latter movement shows the following characteristics: (1) Renewed interest in the historical Jesus. Robinson proposes two ways of gaining knowledge about the person of Jesus: the *via kerygmatica* and the *via historica*. The new quest has proved to its own satisfaction not necessarily that the kerygma is true (which lies beyond proof and is in the realm of faith), but that the kerygma is faithful to Jesus. (2) A second tendency is its attempt to draw from the later philosophical thought of Heidegger relevant categories for scriptural and theological research, especially hermeneutics. This preoccupation may prove of even more lasting significance than the new quest for the historical Jesus. In the post-Bultmannian hermeneutic the text interprets us, for the self-understanding discovered in the text leads us to more authentic self-existence.

Certain problems originating in this movement are disconcerting. (1) If, as Robinson claims, the selfhood of Jesus is equally available to us by the *via historica* as well as the *via kerygmatica*, would that not imply the possibility of having divine faith in Jesus independently of the Church's proclamation? Yet, it seems that after the Resurrection a new dimension was given to the humanity of Jesus which first made it possible for men to believe in Him as Lord, so that full Christian faith is possible only after Easter, and the *via historica* (reconstructing Jesus' pre-Easter ministry) cannot be on a par with the *via kerygmatica*. (2) The over-all results of the movement are meager for three reasons: (a) The new quest's historiography results in a premature dismissal of authenticity. Here Jeremias, Cullmann and V. Taylor would counterbalance that



prejudice. (b) In methodology the movement denies that the burden of proof lies on those who wish to assert the inauthenticity of those logia indicating a post-Easter significance. (c) The Fourth Gospel is not taken seriously. (3) Finally, one is justifiably skeptical about the import of Heidegger's philosophy for understanding Scripture.—M. A. F.

816. J. DROZD, "Problem 'sensu pełniejszego' w Piśmie świętym (Le problème du 'sensus plenior' dans l'Écriture Sainte)," *RoczTeolKan* 10 (2, '63) 89-103.

A brief explanation is given of the two usual senses of Scripture: the literal and the spiritual. Then the place of the *sensus plenior* is considered. From the point of view of meaning, it is placed within the literal sense; from the viewpoint of authorship, it is placed within the spiritual sense of the words (the spiritual sense of OT actions would constitute the "typical" sense).—W. J. P.

817. D. H. FREEMAN, "Is There a Need for Demythologizing?" *ChristToday* 8 (Mar. 27, '64) 587-588.

An examination of the biblical evidence indicates that the NT miracles are credible to an intelligent person living in the twentieth century.

818. W. PANNENBERG, "Hermeneutik und Universalgeschichte," *ZeitTheol Kirche* 60 (1, '63) 90-121.

Merely to understand the text in its own setting does not suffice. Also underlying what is written is a universal dimension. The plays of Aeschylus and Sophocles have a cultural value for all time. Paul's letters ever speak to the Christian man. This underlying dimension belongs to universal history, and recent studies of this problem are here discussed.—J. J. C.

819. K. PLACHTE, "Offenbarung und Sprache," *Pastoral-Blätter* 104 (3, '64) 130-138.

A discussion of the relation between theology and philosophy in the concept of revelation.

820. J. H. P. REUMANN, "The Kerygma and the Preacher," *Dialog* 3 (1, '64) 27-35.

Kerygma was a genuine early Christian term but was not nearly as prominent as recent theology has made it. According to NT usage the word seems to signify both a content and an activity, a message and an action. The content is outlined with some variation from Dodd's sketch. Jesus' own mission and claim had some continuity with the apostolic kerygma, and some tremendous step, some experience of the Spirit (Acts 2), must have led to the shaping of the Jerusalem kerygma. Didache and kerygma have been distinguished but they are closely related so that the basic, but variable, kerygma provided the framework, base and atmosphere for all didache.



K. Stendahl has pointed out that in much modern discussion the terms "kerygma" and "kerygmatic" are used ambiguously. Today there is a tendency to contrast kerygma and the sacraments. But kerygma in the sense of the content of the apostolic preaching lies at the heart of the sacraments, and they in turn are kerygmatic or proclamatory of this theme. Kerygma today should be concerned with the individual and the community, should not merely parrot bible verses of kerygma summaries, and the preacher should remember that he is a personal witness. "It is precisely this last element which all our stress on scientifically recovering the original kerygma may have blotted out at times."  
—J. J. C.

821. J.-M. SIMON, "La Révélation et l'Église," *RevUnivOtt* 34 (1, '64) 38\*-61\*.

Current discussion on the theology of revelation stresses the fact that God's message in Scripture is highly complex and often difficult to comprehend. Biblical hermeneutics must aim not only at the elucidation of the literal sense through all scientifically available methods, but also at the clarification of profound religious truths expressed by the hagiographers. The Holy Spirit whom Jesus promised to His disciples guides us in the interpretation of Scripture. Since Pentecost, the Holy Spirit's assistance for understanding the Bible is joined to the teaching authority of the Church.—M. A. F.

822. M. F. UNGER, "Scientific Biblical Criticism and Exegesis," *BibSac* 121 (481, '64) 58-65.

There is a valid scientific approach to biblical criticism, but the difficulties raised by modern studies challenge evangelical scholarship to evaluate "varied evidence in the light of sound Spirit-directed interpretation of the Sacred Text."

823. B. VAWTER, "The Fuller Sense: Some Considerations," *CathBibQuart* 26 (1, '64) 85-96.

R. E. Brown's latest contribution on the *sensus plenior* in *CathBibQuart* 25 (3, '63) 262-285 [cf. § 8-5] suggests the following reflections. (1) Some concern should be felt over the attempt to redefine the literal sense of Scripture by construing it as "the sense God intended the words to have," rather than the sense of the words as intended by the human writer. For, only to the extent that we can reconstruct the mind of the human writer on the given occasion that certain words were uttered under divine inspiration, do we have any objective control over the meaning intended by the Holy Spirit. The inspired word has its divine significance not in its symbolic potentials, but in its literal meaning which determines the role that it plays in a process of historical development. Should we move away from "what the author intended" to "what the words actually convey" when their meaning is not what the words convey *in vacuo*, but as instruments of intelligent communication from someone to someone?

(2) Should we not separate more sharply the question of (a) the realization of prophecy from (b) the fuller sense in Scriptural inspiration? The prophetic word can and does exist independently of the prophet's limited understanding of

the words, but in scriptural inspiration the human authors are conveying their own minds.

(3) The word of God, the message that God intended to be conveyed by human words at a given point in time, may indeed take on added dimension as it is seen within a larger context than that afforded by the initial utterance. It is better to stress fuller understanding rather than fuller sense. Here the emphasis is on the development of scriptural ideas, rather than the deeper significance of scriptural texts. We need today a concept of inspiration that "will take account of the biblical word in a much more comprehensive fashion than as merely a written text."—M. A. F.

824. W. VISCHER, "Zum Problem der Hermeneutik," *EvangTheol* 24 (2, '64) 98-112.

The purpose of exegesis is to understand what the text means, and the Bible does not require a unique method for its interpretation. Some have wrongly claimed that for true biblical exegesis one should eliminate God from consideration. The Gnostics maintained that God is essentially hidden and that it was disloyalty to make His thoughts known. On the contrary, in the Bible God purportedly speaks to us through men. Therefore the question arises whether these men correctly understood God's words and accurately reported them. In the OT the kerygma is God's proclamation: I forgive sins and make all things new. For the NT the fundamental problem is the establishment of the historical truth of what is reported and the determination of whether or not Jesus is the unique and authentic interpreter of the OT.—J. J. C.

### *Inspiration*

825. M. ADINOLFI, "Ispirazione passiva," *RivistBib* 10 (4, '62) 342-353.

More than one person may be involved in the composition of a sacred book, and the question then arises: Which persons were inspired? Several possible cases can arise. (1) If many have taken part in writing a book, all are inspired, even those who have written only a verse or two. (2) Those responsible for glosses or additions are not inspired, because the glosses and additions were put in after the sacred book was finished.

(3) The relation between a master and his disciple may take various forms in the composition of an inspired writing. (a) If the disciple after the master's death writes what the master has taught, the disciple and not the master is inspired. Mark's Gospel, e.g., gives the preaching of Peter, but no one claimed that Peter was the inspired author of the second Gospel. (b) A master may outline some leading ideas to a disciple who then composes a book setting forth these ideas. If the master does not read and approve what the disciple has written, then the disciple, not the master, was inspired. Or the master may read what the disciple has written and may cut out parts, add to and correct the text. In this case, the disciple was inspired only when writing those parts which remain in the finally approved copy. And the master was inspired, not when



he outlined his leading ideas, but only when he revised the book written by his disciple.—J. J. C.

826. P. BENOIT, "Révélation et Inspiration selon la Bible, chez saint Thomas et dans les discussions modernes," *RevBib* 70 (3, '63) 321-370.

Several modern Thomist writers on inspiration make a much sharper distinction than St. Thomas ever did between inspiration and revelation. They reduce revelation to a passive acceptance of ideas or images, and speak as if inspiration were not a form of revelation. Thomas did not do this; and in fact revelation and inspiration are complementary gifts. All revelation (perception of divine truth) demands a supernatural elevation of the spirit, i.e., an "inspiration"; and every supernatural elevation of the spirit, in illuminating the judgment with a divine light, ends in a certain perception of divine truth, i.e., in a "revelation."

St. Thomas' analysis of prophetic knowledge was affected by the Greek tradition which took "knowledge" in a speculative sense. If he were alive today, he would modify his position in view of the now generally recognized primacy of affectivity and action in the Semitic idea of knowledge.

Revelation in the Bible is not primarily communication of supernatural knowledge; it is the disclosing of God's will for the guidance of His people's action. This leaves much room for activity on the part of the man who receives the revelation. For example, the sacred author probably thought his way to the story of the Fall in Genesis by laborious reflection on evil, suffering, death, concupiscence and sin; guided by the Spirit he thus regained a real historical event. Inspiration in the Bible is never an impulse simply to think, or simply to write; it aims at action and speech.

It would, therefore, be more in accordance with the usage of St. Thomas and of the Bible, and it might help to resolve recent disputes about the effects of inspiration on the practical and/or speculative judgment of the sacred author, to distinguish revelation and inspiration in the following manner: to "revelation" belongs all speculative cognitional activity awakened in men by the supernatural light of the Holy Spirit; and "inspiration" controls the whole practical activity of communicating truths obtained in revelation. Thus in place of this disjunction: (1) revelation—passive reception of ideas or images supernaturally infused; (2) inspiration (*a*) speculative judgment about the truth of ideas and images however received; (*b*) practical judgment about the use of ideas and images however received, Benoit proposes this combination: (1) revelation—speculative knowledge of divine truth (attained by natural reflection or by infusion of ideas and images); (2) inspiration—practical judgments (about the communication of knowledge obtained by "revelation").—J. F. Bl.

827. J. SCHILDENBERGER, "Zur Lehre von der Inspiration," *ErbeAuf* 40 (1, '64) 56-59.

K. Rahner's doctrine on inspiration, as set forth in *Quaestiones Disputatae* 1 (2nd ed., 1958), is presented, and supplementary material on the inspiration of the OT books is drawn from C. Charlier, *Der Christ und die Bibel* (1959).

### *Scripture and Tradition*

828. ANON., "Press Comments on the Montreal Conference on Faith and Order," *EcumRev* 16 (2, '64) 183-195.

The article includes discussions of "The biblical issue" (pp. 189-191) and "Scripture and Tradition" (pp. 191-192).

829. I. BACKES, "Tradition und Schrift als Quellen der Offenbarung," *Trier TheolZeit* 72 (6, '63) 321-333.

There is need of clearly defining the terms, "revelation," "tradition" and "source." Theology has done well to distinguish the original tradition (*traditio constitutiva*) and that which was later written in the Bible (*traditio constitutiva et continuativa*) and in other documents which were not inspired. The Bible is a source of Christian teaching or customs, the *Urquelle*, but there are also other sources. Finally, it should be noticed that authors do not always agree upon the meaning of the term "source."—J. J. C.

830. R. BRÉCHET, "La IVa Conferenza di Faith and Order (Montréal, 12-26 luglio 1963). II La Tradizione e le tradizioni," *CivCatt* 115 (1, '64) 11-18.

The report on tradition and traditions, which was submitted to the World Council of Churches at its recent meeting, is reviewed and compared with views which were expressed in Vatican II.

831. G. FLOROVSKY, "The Function of Tradition in the Ancient Church," *Greek Orthodox Theological Review* 9 (2, '63-'64) 181-200.

St. Vincent of Lerins stated that the true faith can be recognized by a double recourse—to Scripture and tradition. He did not imply that there are two sources of Christian doctrine. According to him, the rule of Scripture is perfect and self-sufficient; tradition is not an independent or complementary source of faith; ecclesiastical understanding can add nothing to Scripture but is the only means for ascertaining the true meaning of the Bible; tradition is really Scripture rightly understood. Hence Vincent maintained that Scripture is the sole, primary and ultimate canon of Christian truth (*Commonitorium*, chap. 2, cf. chap. 28). Such also was the tradition established by the Fathers, e.g., Irenaeus, Athanasius, Basil and Augustine.—J. J. C.

832. J.-P. GABUS, "Comment repenser dans une perspective protestante le rapport Écriture-Tradition," *Istina* 9 (3, '63) 305-318.

The once-for-all revelation of God completed in Jesus Christ was consigned to Scripture; this revealing is not simply a thing of the past since God continues to offer Himself through the Holy Spirit. The development of tradition is not strictly an evolution, but an "involution," our deepened understanding of revelation. Tradition correctly understood and interpreted expresses the horizontal, historical dimension of our faith, the Church's continuing movement from the first to the second coming of Christ. Yet tradition also includes a



vertical dimension: the loving Christ, present by His spirit in our human history. Far from distracting our understanding from revelation, tradition constitutes the very possibility of its personal appropriation.

In dialogue with Catholics and the Orthodox, we Protestants should not polarize Scripture and tradition (which are really both conceptualizations of revelation), much less oppose revelation and tradition. We should remember that man does not dispose of revelation since it transcends every form of conceptualization. Finally, when using concepts, we must defend the primacy of Scripture while remembering that Scripture never existed without tradition.—M. A. F.

833. L. JOHNSTON, "Modern Biblical Scholarship and Tradition," *ClerRev* 49 (1, '64) 14-25.

Many priests are disturbed by the apparently untraditional attitude of modern biblical studies. To meet this difficulty we may distinguish between the word of God in the Bible and the human means by which this message is given to us. On the divine message conveyed to us by the Bible, there is no real disagreement between modern Catholic scholars and the traditional teaching of the Church. (This statement, however, must be taken with three provisos: (1) we must allow for development in understanding the text; (2) it is true only of traditional doctrine, not of traditional opinion; (3) it is true of doctrine, not of the homiletic applications made by the Fathers.)

As regards the human language in which the divine message is contained, the position is more complicated. Modern exegesis seems to be much more critical and even profane than the spiritual approach of the Fathers. But a more careful study (especially of Origen, the most "spiritual" of them all) shows that they too were aware of the primacy of the literal sense, and the need for interpretation to arrive at a correct understanding of the text. Only, their method of interpretation was conditioned and limited by the circumstances of their time. Modern scholars are in a better position than the Fathers here.

This helps to explain the role of the magisterium in this matter. On matters of faith ("the divine message"), the Church will be dogmatic. On matters of exegesis ("the human instrument"), the Church does not disclaim responsibility. She may encourage (as when Trent called for critical Greek and Hebrew editions of the Bible) or restrain (as at the time of the modernist crisis): but "as a human institution, the Church is no greater than its members"; and in the human skill of interpretation, the Church will not go beyond the skill and information available to her members. Modern Catholic scholars are at one with the tradition of the Church in trying to use every available skill to advance our appreciation of the word of God.—L. J. (Author).

834. R. A. NELSON, "Scripture, Tradition and Traditions. Some Reflections on the Montreal Discussion," *EcumRev* 16 (2, '64) 158-163.

The work done at Montreal on this theme holds theological promise in the new terminology and approach to the subject. "Tradition (with a capital T) as

denoting the essential content of God's revelation in Jesus Christ, and traditions (with a small t) as representing our verbal expression of *the* Tradition, and in addition our confessional and denominational traditions—this main insight seems to offer a new breakthrough in our whole understanding of the place of tradition in the life of the Church." Thus Scripture and Tradition are not simply opposed one to the other. Instead, it has become very clear that the link between Tradition and Scripture must always be of a dynamic character. Furthermore, in our interpretation of the Bible, we have often been governed more by our denominational traditions than by the Tradition. The report then takes up the missionary situation. Finally, some considerations are proposed for relating the Tradition to the world of our time.—J. J. C.

835. W. S. REID, "A Contemporary Protestant Dilemma," *ChristToday* 8 (Jan. 17, '64) 355-356.

The question of the relation of the Bible to tradition is answered by consulting the Bible which is Christ's tradition and speaks to men with divine authority and, in Christ, judges all the traditions of men.

836. E. SCHWEIZER, "The Relation of Scripture, Church Tradition and Modern Interpretation," *Theology and Life* 6 (2, '64) 114-127.

The author presents his thoughts in the following series of statements which he develops. The NT never severs the earthly Jesus from the risen Lord. It is the risen Lord only who, speaking through the Spirit, gives meaning to the words or deeds of the earthly Jesus. A deed of love and the continuing interpretation by love belong closely together. The interpretation of the saving events in the tradition of the Church, from the first preaching of the apostles to the preaching of the Church today, is the act of the same God who acted in Jesus Christ. It is the sign of the Holy Spirit that He does not speak into the air, but in modern language to modern men, knowing their needs, their hopes and their dangers. An orthodoxy which replaces the life in the Spirit by an acceptance of the historicity of biblical facts and a legal authority of biblical words or of creedal formulas would be a killing legalism.

The starting point for all Christian proclamation is the faith that Jesus is the Christ, crucified for us, raised by God, not simply teacher and ethical example. The quest of the historical Jesus is a second step only, which prevents this belief from becoming a mere idea without a basis in real facts within history. The gospel is not a doctrine about eternally unchangeable ideas, but the praising proclamation of God's deed which in Jesus Christ, once for all, changed the situation of the world. The NT writers are not concerned with a distinction between the so-called historical Jesus and the risen Lord speaking through the Spirit, but they are certainly concerned with the distinction between a mere doctrine or a mere myth and a history interpreted by the Spirit.

A theology in which the kerygma of the first church is the center must be corrected by the insight that this very kerygma proclaims that a man of flesh and blood in his concrete life and death and resurrection is the mystery in which



God encounters the world. The Spirit is given to the Church and is therefore controlled by all the brethren. It is the advantage of tradition that we, while better aware of its limits and errors than of those of our contemporary thinking, may see in its light the deficiencies of our own theology. The NT is part of the tradition, therefore necessarily expressed in human language, limited by contemporaneous possibilities of understanding, imperfect, and yet standing in an unique position as the beginning of the tradition, historically close to the incarnate Word of God and sign for its "once-for-all-ness."—S. E. S.

837. J.-J. VON ALLMEN, "Montréal 1963," *VerbCaro* 18 (69, '64) 87-118.

In this account of the conference on Faith and Order, pp. 91-97 discuss the reports on the concept of the Church and on Scripture, Tradition and traditions.

### *Texts and Versions*

838. W. M. ABBOTT, "The Laity, Scripture and Christian Unity," *RelLife* 33 (2, '64) 268-274.

Scripture is one of the most effective means for promoting Christian unity, and a common Bible for Catholics and Protestants is most desirable.

839. K. ALAND, "Neue Neutestamentliche Papyri II," *NTStud* 10 (1, '63) 62-79. [Cf. § 8-40.]

(5) Individual discussions of the papyri begin with P<sup>66</sup>. Two separate lists of corrections and addenda are given for the edition of Jn 1—14:26 and the second edition of the supplement containing fragments of Jn 14—21 with a facsimile of the MS. (6) It is not accurate to say that pp. 153-154 of the codex must have contained the end of the Gospel; the remaining text would demand more than two pages and another leaf (the last) was very probably lost from the MS. Since a fragment of P<sup>66</sup> is in the Chester Beatty collection, it would be valuable for the history of NT papyri to know its provenience. V. Martin, J. W. B. Barns and others deserve thanks for their work in identifying the fragments. (7) The peculiar contraction of *stauros* and the verb *stauroun* in P<sup>66</sup> (in most but not all cases), with a rho above a tau, seems to provide the oldest form of the much-discussed Christogram and to account for its origin. Instead of a chi-rho gradually being associated with the cross, this early evidence suggests that the symbol was originally a "staurogram," only later becoming a Chi-Rho.—G. W. M.

840. ANON., "Common Bible Projects," *Herder Correspondence* 1 (2, '64) 35-37.

In several countries support has been voiced for the idea of a common Bible, and progress has been made on the proposal in Germany, Holland, France, Wales, England and the United States. British Catholics have decided to adopt the RSV with a few minor changes. Four pages of emendations have been drawn up which Catholic scholars would wish to make in the text. The Catholic RSV incorporating these emendations is expected to appear by Easter.—J. J. C.

841. H. J. HAMMERTON, "The Use of Texts," *Theology* 67 (525, '64) 106-110.

The preacher should interpret individual texts in the light of the entire Bible and in the light of the experience of the primitive Christian community as verified by the experience of a Christian community of today. One valuable aspect of the legitimate use of supporting texts is that it brings back to the hearer a whole world of hallowed associations. Today the many different modern versions have taken away the satisfaction of "hearing a text that has come to your aid in exactly the same form through the passage of the years, bringing its own wealth of spiritual content with it."—J. J. C.

842. H. SCHLIER, "Erwägungen zu einer deutschen Einheitsübersetzung der Heiligen Schrift," *BibZeit* 8 (1, '64) 1-21.

A task calling for great responsibility has been given to the NT specialists of the German-speaking countries by their bishops: to put out a Catholic standard translation of the Bible for Germany, Austria and Switzerland, which will be officially introduced for use in liturgical services. The variety of the translations already existing continues to retain its worth. The new translation should be based on the original text; the work itself involves the presentation of text-critical and exegetical clarifications and normative decisions and the problem of unity between the OT and the NT and between the different books of both Testaments themselves. Moreover, the work of translation is not a mere scientific enterprise, but should at the same time be guided by a true insight into Scripture arising from charismatic experience. It should not be a paraphrase but a translation in the proper sense of the word, such, however, that it is a German translation, i.e., in a style that is neither archaic nor stilted but suited to the modern man, striving at the same time to be faithful to the tone of the original text. Such a work can only be achieved methodically through team work; it will take years to finish it, and the work will advance gradually in cooperation with linguistic and liturgical experts until the first draft shall have been published as a "Trial Bible" and proved through practice.—J. A. S.

843. J. VERMEULEN, "Scripture Translations in Northern Rhodesia," *Afric EcclRev* 6 (1, '64) 66-73.

The multiplicity of tribes and languages in Northern Rhodesia creates special handicaps for producing translations of the OT and the NT. A complete list of all existing Protestant and Catholic versions for this area is included.

844. P. H. VOGEL, "Fremdsprachliche katholische Bibelübersetzungen. Englische Ausgaben," *BibKirche* 19 (1, '64) 22-23.

A brief description of the Douay-Rheims, Knox, Spencer and Westminster versions.

Texts, cf. §§ 8-1020; 8-1089.



845. ANON., "‘Wir teilen’. Zur spirituellen Bedeutung des Fastenopfers," *Orientierung* 28 (Mar. 15, '64) 49-50.

Three miracles of the NT help to illustrate how Christ breaks down our reserve and makes possible unselfishness (Mk 8:31-37), thanksgiving (Lk 17:12-18) and joy (Lk 7:11-15). It is by bearing witness to these characteristic Christian traits that the world will ascend from darkness to the light of eternity.—E. J. K.

846. H. BERKHOF, "Hoe leest het Nieuwe Testament het Oude?" [How does the New Testament read the Old?], *HomBib* 22 (11, '63) 241-245; 23 (1, '64) 1-6; (2, '64) 25-29.

OT citations or objective allusions found in the NT and listed by Nestle fall into eight categories. On what principles did the NT authors base their interpretation of these texts? An answer to this question involves especially a consideration of those OT texts which are interpreted as prophecies of the Messiah Jesus. How did the NT writers come to find in these texts a prophecy of the life, death and Resurrection of Jesus? The solution to this problem involves the investigation of the hermeneutical principles in use among their contemporaries, e.g., in rabbinic Judaism, sectarian Judaism, Gnosticism, and which may have influenced them.—E. J. K.

847. M. BLACK, "Theologians of our Time: XIV. Thomas Walter Manson," *ExpTimes* 75 (7, '64) 208-211.

T. W. Manson's untimely death "robbed British theological scholarship of one of its ablest exponents and finest representatives." His first and most famous book, the *Teaching of Jesus* (1931) introduced a societary interpretation of the title Son of Man, which has played an important role in the subsequent study of NT Christology. His mastery of Aramaic and his great technical scholarship are reflected in *The Sayings of Jesus* (1937 and 1949). In his short work *The Servant Messiah* (1953) he reveals his long conviction that the Messiahship of Jesus is a central and vitally important Gospel problem. Besides his Gospel study, for which he is best known, he contributed original and valuable work to the study of the Epistles, the LXX and NT textual criticism, mainly in articles rather than books. *Ethics and the Gospel* (1960) and *On Paul and John* (1963) are posthumous editions of his lectures which were rightly judged too good to leave unpublished.—G. W. M.

848. F. A. BRUNNER, "The Christian Passover," *Worship* 38 (3, '64) 126-132.

According to Christian tradition the Jewish Passover dimly foreshadowed the liberation accomplished by Jesus Christ, the redemption which we commemorate during Holy Week.

849. A.-M. DENIS, "Ascèse et vie chrétienne. Éléments concernant la vie religieuse dans le Nouveau Testament," *RevSciPhilThéol* 47 (4, '63) 606-618.

Jesus did not teach an elaborate asceticism but preached occasional sayings which fostered further reflection and development. The NT teaching on this is disparate; to synthesize it into our present framework would be faulty methodology. Chastity and poverty, two forms of asceticism destined to be highly esteemed in the Church, were in NT times already known and practiced by non-Christians. (Cf. the OT, Pythagorean and Stoic philosophy, Qumran.) Jesus does more than condemn aberrant forms of legal purity (Mk 7); He assiduously avoids criticizing the ascetical traditions current in His day.

(1) Jesus spoke less about celibacy than about the indissolubility of marriage and the evils of adultery; but He points out that in the next world there will be no marrying (Mt 22:30; Mk 12:25) and that even on this earth some might anticipate the future life by not marrying (Lk 17:27). For some, marriage might be an obstacle to the kingdom (Lk 14:20). Abstention from marriage is motivated not from avoidance of its burdens but from a mysterious (we would say today "supernatural") reason. Christian celibacy is possible only through God's grace. Paul's reasoning in 1 Cor 7 is similar.

(2) The theme of poverty is common to the Synoptics and the Epistle of James. Paul, John and other authors prescind from the question. Particularly relevant are the Sermon on the Mount, Lazarus and the Rich Man (Lk 16:19-31), and the Parable of the Wedding Feast (Lk 14:18-20). The incident of the rich young man contains individual nuances proper to each Synoptic Gospel. Poverty is urged because of the coming of the parousia, the harmful effects of preoccupation with goods, the menace of pride, and the social and financial inequalities of the Gentile world (Luke).—M. A. F.

850. J. R. DÍAZ, "Palestinian Targum and New Testament," *NovTest* 6 (1, '63) 75-80.

Under the name of Palestinian Targum are listed the fragmentary Targum, the Targum of Pseudo-Jonathan ben 'Uzziel, the fragments published by P. Kahle and A. Diez Macho and the Codex Neofiti. Orientalisms found in these writings are not signs of later Babylonian editing but are the result of the accommodation of the Palestinian paraphrase to the language of biblical Aramaic.

Some items offer interesting parallels to NT texts. The Palestinian Targum, Gen 28:10, says that Jacob lifted the stone from the mouth of the well which then overflowed and continued to do so for 20 years. Jn 4:10-14 tells us that Jesus, greater than Jacob, gives water that springs up into everlasting life. 1 Pt 1:12 speaks of "things into which angels long to look." The Palestinian Targum, commenting on Jacob's ladder, says that the holy angels had been desirous to see Jacob and they ascended and descended and looked at him.

Various data in the Targums offer parallels to the vesture of the new nature (Eph 4:22-25), to the Pauline contrast of flesh and spirit (Rom 8:6, etc.),



to those who would murder Jesus and who thus prove themselves sons of the devil and not of Adam (Jn 8:39-45). We are told in some Targumic writings that Cain was not like Adam, that Cain was born of Eve and an angel called "the angel of death." These statements may indicate the thought underlying Jn 8:39-45 and also 1 Jn 3:8-12 with its warning not to be "like Cain who was of the evil one and murdered his brother" (1 Jn 3:12).—R. J. C.

851. *Évangile* 52 ('63) is devoted to a study of the scriptural sources of the Roman Mass.

J. G. Gourbillon et al., "La Bible et la Messe,"  
 "Le Kyrie," 10-18,  
 "L'Agnus Dei," 19-28,  
 "Le Sanctus," 29-51,  
 "Le Gloria," 52-70.

852. O. E. EVANS, "Theologians of our Time: Vincent Taylor," *ExpTimes* 75 (6, '64) 164-168.

Dr. Taylor's work has combined painstaking study of the minutiae of source criticism and other basic research with the formulation of broader doctrinal conclusions from this evidence. In the latter category belong his great trilogies on the atonement and the person of Christ. In the former belong notably his lifelong defense of the Proto-Luke hypothesis, which began with his very detailed investigation of Streeter's proposal (*Behind the Third Gospel*, 1926), and his commentary on Mark (1952), which must probably rank as his *magnum opus*. Though preoccupied with source criticism, it was he who introduced form-criticism to English scholarship with *The Formation of the Gospel Tradition* (1933). In such works as his commentary on Romans (1955) he illustrates what has always been the primary aim of his doctrinal writings: to furnish a sound doctrinal basis for preaching. In this respect his sacrificial theory of the atonement and his revival of kenotic Christology have won his doctrinal works a lasting place.—G. W. M.

853. A. GARCÍA DEL MORAL, "La Realeza de María según la S. Escritura," *Eph Mar* 12 (2, '62) 161-182.

The Virgin Mary is rightly called queen for from her was born the Son of the Most High, who rules forever over the house of Jacob (Lk 1:32), as Prince of Peace (Isa 9:6), and King of Kings and Lord of Lords (Apoc 19:16). Elizabeth recognized this excellence of Mary based on the royal dignity of Jesus.—D. J. H.

854. R. M. GRANT, "Causation and 'The Ancient World View'," *JournBibLit* 83 (1, '64) 34-40.

When describing the relation of God and Christ to the created world, early Christian writers often used the same prepositions as the Hellenistic philosophers to indicate the various causes. The two commonest systems of causes were the triple Platonic system and the quaternary Aristotelian system. 1 Cor

8:6 and Rom 11:36 seem to reflect the Platonic system, and Col 1:15-20 may illustrate the Aristotelian.

In the NT, the Father is described in all four causal relations; the Son is the instrumental or final, but never the efficient, cause; the Holy Spirit's causality is unclear. Thus it appears that causal relations played an important part in the thought of some NT writers. Modern ideas of causation, however, differ greatly from those reflected in early Christianity, and any attempt to "demythologize" the NT must take account of both sets of ideas.

Furthermore, causality plays an important part in the theme of Jesus' origin. Mt 1:20 (confirmed by Lk 1:35) says that what has been generated *in* Mary is *ek pneumatos hagiou*. But Gal 4:4 says that Jesus was born *ek gynaikos*. 1 Cor 11:8-12, however, implies that in this matter *ek* is incorrect. Perhaps the argument of 1 Cor 11:8-12 is forced, and ordinarily Paul would use *ek* (cf. Phil 3:5) when describing human parentage. Ignatius emphasized Mary's agency by asserting that Jesus was conceived by (*hypo*) Mary. But Justin, sharing the ancient biological error that the mother contributed the blood to the offspring, denied that Mary contributed blood to Jesus and speaks of Jesus as born *dia* (through) Mary, a position close to the Gnostic view that Irenaeus attacked. Therefore it would appear "that before we can classify the theological statements about virginal conception as derived from (1) historical tradition, (2) myth, or (3) poetry we must first try to determine exactly what those who made these statements had in mind."

Finally, concerning early Christian ideas of causality, biology and conception in general, we should observe that neither Jesus nor Paul explicitly relates marriage to the production of offspring. Conception is not discussed by the NT writers; this topic first appears in the apologists of the second and third century. Paul never asserts that procreation is the goal of intercourse. On the purpose of marriage and on contraception, he is silent; and his silence should be respected.—R. V. P.

855. F. GRYGLEWICZ, "Pieczęć i jej symbolika w Nowym Testamencie (Le sceau et sa symbolique dans le Nouveau Testament)," *RoczTeolKan* 10 (2, '63) 5-29.

The first chapter proves that the form of the seals mentioned in the NT are identical with those of the times. The next chapter, which analyzes the importance of the act of sealing, takes into account those NT passages in which the seal was affixed for authentication, indication of a secret nature, or emphasis of some essential quality. The last chapter points out that the seal on the faithful is an indication of the possibility, not necessarily the certainty, of being saved.—W. J. P.

856. E. HILL, "Revelation in the Bible. III. In the Old Testament," *Scripture* 16 (33, '64) 16-21. [Cf. §§ 8-57; 8-525.]

The Hebrew word which the LXX translated with fair consistency by *apokalypō*, "reveal," is *galâ*.



857. H. HOLSTEIN, "Le Seigneur est avec nous," *Christus* 11 (41, '64) 6-20.

Throughout the Bible God's presence is the source of peace for men and the guarantee of eschatological peace.

858. H. AND R. KAHANE, "Christian and Un-Christian Etymologies," *Harv TheolRev* 57 (1, '64) 23-38.

(1) Abyss. The term, which has a complex semantic history, occurs in Judaism, Christianity and Gnosticism. Both the Gnostic and ecclesiastic tradition testify to the learned channels which carry the term from East to West, from Judaism to Christianity and from cosmology to mysticism. (2) Longinus. Jn 19:34 indicates that the man with the spear must have been called *logchitēs*, "spearman." When the story reached Rome, the spearman of the Greek legends became a *Longinus* with adaptation to the Latin cognomen. (3) Marrano. This Spanish designation for Jews converted to Christianity is probably a curse whose origin is closely connected with *maranatha* of the early Church (1 Cor 16:22). Jews who rejected the new faith might have used the term as a curse directed against Jews who embraced Christianity. C. F. D. Moule in *NTStud* 6 (4, '60) 307-310 [cf. § 5-475] suggested that the term represented part of an anathema, a ban-formula. If this opinion is correct, "then the medieval curse may well be the continuation of an ancient one, used by Jew against Jew."

(4) Pagan. We posit "something like *pāgānus*, 'rural celebrant of non-Christian festivities' as the semantic stage following *pāgānus*, 'peasant,' and preceding *pāgānus*, 'heathen'." (5) Galimatias. The term is a widespread Western synonym for nonsense, gibberish and jargon and may have originated in a reaction to Mt 1:1-17. It is suggested that "the basis of *galimatias* was the expression *kata Matthaion* ['according to Matthew'], which subsumes the monotonous droning and chanting recital of this protracted genealogy with its three sets of fourteen names each."—J. J. C.

859. J. KUDASIEWICZ, "Harmonia obydwu Testamentów w świetle najnowszych badań (La consonance de l'Ancien et du Nouveau Testament vue par les plus récentes recherches)," *RoczTeolKan* 10 (1, '63) 51-75.

Two trends of exegesis are current in this area: one is closely related to the method of biblical parallelism and has proved useful in biblical theology; the other examines literary structures of NT segments and their OT counterparts. The great shortcoming of the latter trend is its failure to confront its findings with the inerrancy and inspiration of the Bible, as well as its total disregard of the testimony of tradition.—W. J. P.

860. J. LEVIE, "Jesus' message in the thought of the Apostles," *TheolDig* 12 (1, '64) 27-32.

Digest of an article in *NouvRevThéol* 83 (1, '61) 25-49 [cf. § 6-435].

861. B. LINDARS, "Second Thoughts—IV. Books of Testimonies," *ExpTimes* 75 (6, '64) 173-175.

The discovery of the Qumran 4Q Testimonia fragments has reopened the old question about the existence of testimony books in the early Church prior to the writing of the NT. C. H. Dodd (*According to the Scriptures*, 1952) and K. Stendahl (*The School of Saint Matthew*, 1954) had offered alternatives to the arguments of Rendel Harris in favor of such collections of proof-texts. P. Prigent's discovery of three types of sources in the *Epistle of Barnabas* (*L'Épître de Barnabé I-XVI et ses sources: Les testimonia dans le Christianisme primitif*, 1961) has shown the insufficiency of any view that relies on only one type of source document. The various Qumran fragments illustrate several possible types of sources which may have been current in the formative period of the NT. "Further research will have to take into account these various possibilities, which presuppose a complicated picture of the exegetical work of the Early Church—Scriptural allusions in oral teaching, liturgical texts, and 'little gospels' using Old Testament quotations and allusions, short collections of testimonies for apologetic purposes, short collections of text-and-commentary embodying the results of a growing tradition of exegesis."—G. W. M.

862. R. T. MEAD, "A Dissenting Opinion about Respect for Context in Old Testament Quotations," *NTStud* 10 (2, '64) 279-289.

S. L. Edgar has claimed that the words of Jesus (largely in the Synoptics) show a much greater respect for context when quoting the OT than do those of such NT writers as Paul, Matthew and John [cf. § 7-464]. The evidence for this statement is re-examined here. Passages in which Jesus quotes OT words to be fulfilled in the future often show violation of the OT context; those dealing with present fulfillment are more respectful of context but are often merely detached quotations. A list of twelve non-predictive passages shows careful respect for the OT context, but this arises not from the fact that Jesus quoted the OT, but from the specific functions which the quoted materials serve, i.e., the NT context must also be taken into account. In another group of passages the respect for context depends upon a friendly judgment from the reader. Therefore Edgar's generalization is unfounded, and respect for OT context is not a "mark of authenticity" upon Gospel material. It appears to be a function of the uses to which OT materials were put. Moreover, respect for context is inappropriate as a criterion because it is a modern critical category not cherished in NT times.—G. W. M.

863. A. MORETTI, "Parusia e morale," *RivistBib* 10 (1, '62) 32-58.

The NT documents show that for the early Christians, the distinctive motivation for an upright life was not so much the expectation of the parousia as the thought of death which ends the period of meriting. As far as present-day Christians are concerned, the triumphal return of Christ is not the prime motivation for their moral life. Nevertheless the parousia does furnish all Christians



with distinctive motives for the virtues of hope, Christian joy and missionary zeal.—J. J. C.

864. T. H. L. PARKER, "Calvin the Biblical Expositor," *Churchman* 78 (1, '64) 23-31.

Calvin regarded himself primarily not as a systematic but as a biblical theologian, and an examination of his life and work confirms this view.

865. E. PAX, "Die syntaktischen Semitismen im Neuen Testament. Eine grundsätzliche Erwägung," *StudBibFrancLibAnn* 13 ('62-'63) 136-162.

The Semitisms in the NT owe their origin to a Hebrew or Aramaic tradition which goes back to oral or written sources and which owes its existence to the individuality and background of the different writers. In the varied NT milieu, Semitisms suffer noteworthy modifications. The contemporary spoken Greek language, the Koine, greatly affected and colored these Jewish terms and expressions, making them supple and valuable tools in the hands of the NT authors. The Semitisms of the Apocalypse illustrate the literary use of language; those in James exemplify the style of the preacher; Luke's deliberate copying of the LXX style belongs to the area of literary imitation. To study Semitisms only in their origin would be one-sided. A knowledge of their relation to the living language of the day helps greatly to a better understanding of the expressions.—J. J. C.

866. M. PEINADOR, "Conclusiones Exegeticae Prudenter et Solide a Mariologo Tenendae," *EphMar* 12 (3, '62) 325-352.

From consideration of Mary in prophecy, in history and in the life of the Church, one may conclude that her sharing with Christ in the work of redemption, her spiritual maternity over mankind, her virginal maternity, her plenitude of grace (and hence her Immaculate Conception), her bodily glorification and universal queenship, have solid scriptural indications. For an understanding of Mary both Lk 1:28 ff. and Gen 3:15 are important. Finally, Scripture stresses that Marian devotion must be Christological, ecclesiological and eschatological.—D. J. H.

867. M. L. RICKETTS, "Christians and the State: The New Testament View," *RelLife* 33 (1, '63-'64) 74-79.

The NT teaching "may be summed up under three heads: (1) Christians must support the state in its proper functions, even a state which is not Christian; (2) Christians must remain watchmen over the state, ever critical of it lest it transgress its limits; and (3) Christians must refuse to give to a state that which rightly belongs to God."

868. J. A. T. ROBINSON, "Theologians of our Time: XII. C. H. Dodd," *Exp Times* 75 (4, '64) 100-102.

The general reader will remember Dodd as "a prince among exegetes," whose peculiar contribution has been "to let great learning find its own level in non-



technical exposition." His influence has been more decisive, however, in the area of unitive interpretation; many of his important works, including *Historical Tradition in the Fourth Gospel* (1963), have found this unity without sacrificing the Jesus of history. But Dodd will probably be remembered most for his thesis of realized eschatology, which corresponds to two views that the writer prefers to call "proleptic eschatology" (the kingdom of God is already present in the ministry of Jesus), and "inaugurated eschatology" (the "day of the Lord" has already come with Christ, and the "Second Coming" is only the element of "sheer finality"). The permanent contribution of the thesis is that it showed positively the present-day relevance of the eschatological note in Jesus' preaching. Finally, Dodd's work in discerning popular writing, in the ecumenical movement, and in producing the NEB must be included among his achievements.—G. W. M.

869. P. P. SAYDON, "Disease and Healing in the Bible and Their Religious Significance," *MelTheol* 15 (1, '63) 12-27.

"We conclude by saying that disease and healing are the effect of natural causes, but in the Bible they are represented as the effects of God's intervention. Disease is the punishment of sin; sometimes, however, it serves to lead man to the belief of a retribution in the future life. In the NT disease is always the result of natural causes, but healing is the work of Christ-God and an irrefutable proof of Christ's divinity and messianic mission."

870. B. SCHWANK, "Neue bibeltheologische Nachschlagewerke," *ErbAuf* 40 (1, '64) 78-83.

Seven reference works are examined and compared so that priests, teachers of religion, theological students and laymen may be assisted in choosing what best suits their needs. A sampling was made by comparing how the different authors treat the following terms: "Abraham"; "Mary"; "Galatia"; "Jerusalem"; "clothing"; "prophet"; "obedience"; "truth." The works compared were the following:

B. Reicke and L. Rost, *Biblisch-historisches Handwörterbuch* I. A-G (1962); J. B. Bauer, *Bibeltheologisches Wörterbuch*, 2 vols. (2nd ed., 1962); G. Richter, *Deutsches Wörterbuch zum Neuen Testament* (1962); H. Fries, *Handbuch Theologischer Grundbegriffe* Vol. I (1962); Vol. II (1963); R. Schippers and J. A. Weterman, *Konstanzer Kleines Bibellexikon* (1962); J.-J. von Allmen, *Vocabulaire biblique* (2nd ed., 1956); X. Léon-Dufour, *Vocabulaire de théologie biblique* (1962).—J. J. C.

871. S. S. SMALLEY, "The Delay of the Parousia," *JournBibLit* 83 (1, '64) 41-54.

The present essay examines how much of a problem the delay of the parousia was for the Synoptics and for Paul. Despite the arguments advanced for realized

eschatology by C. H. Dodd and J. A. T. Robinson and for entirely futurist eschatology by E. Grasser, it is suggested "that no *prima facie* reason exists for eliminating from the synoptic teaching of Jesus his own expectation of a postresurrection period of history, to be closed by a *telos* involving his parousia." Two logia, however, Mk 9:1 and Mt 10:23, seem to imply that the end will come during the lifetime of the hearers. Nevertheless, both texts contain a double perspective of an earlier and later time. In Mk 9:1 the Transfiguration, in Mt 10:23 the fall of Jerusalem, become proleptic of the parousia.

For Paul, according to H.-J. Schoeps, the delay of the parousia created so great a problem that the Apostle developed a theology *ad hoc* to explain it. A better solution is that of Cullmann who maintains that "the Christ-event has given a new center to time, which means that the focus of Paul's hope lies in the past, not in the future, and that neither a delayed parousia, nor anything else" affects it. Support for Cullmann's interpretation comes from the way in which the Semitic mind works. G. B. Caird [cf. § 7-595] has argued that biblical eschatology was never intended to be interpreted literally. He believes that the Hebrew prophets saw the future with stereoscopic vision. They "predicted an imminent crisis in history, but they also saw beyond that an ultimate and consummating crisis of divine judgment. But the visions coalesce, so that the historic implies the eternal, and the absolute becomes clothed in the concrete. The day of the Lord is as a result never mentioned in the OT, 'but what it is said to be at hand'." This principle of a double vision is found verified in key texts of 1 and 2 Thessalonians and Ephesians. In Paul, therefore, we do not see the fabrication of a vast "eschatological reconstruction." There is a shift of emphasis, but no generically different perspective.

A similar connection exists between the kingdom of God and the parousia. The kingdom is seen to arrive at a number of points beginning with the Incarnation; and yet the prayer, "Thy kingdom come," is always relevant. Likewise the parousia of God in Christ took place at Bethlehem and in Jesus' ministry; yet He is still to appear in glory at the end of time.—C. J. H.

872. D. M. STANLEY, "The Concept of Salvation-History in the New Testament," *Bible Today* 1 (11, '64) 686-693.

The unique character of NT sacred history can be grasped only if one comprehends its basis, which is the nature and purpose of the apostolic testimony, and if one correctly evaluates the role of the Holy Spirit within the apostolic Church.

873. W. T., "Die Bedeutung Marias für die katholische und evangelische Kirche und Theologie," *Kirchenblatt für die reformierte Schweiz* 120 (Jan. 9, '64) 2-8; (Jan. 23, '64) 18-24.

The articles study exegesis and the biblical theology of the Church in order to understand the role of Mary.



874. W. C. VAN UNNIK, "Corpus Hellenisticum Novi Testamenti," *JournBibLit* 83 (1, '64) 17-33.

The purpose of the Corpus Hellenisticum is to investigate everything preserved from Greek and Roman antiquity that has significance for the understanding of the NT. This background material is required because the NT has close contact with the daily life of its time. Furthermore, in one culture words such as "cross" and "parousia" may have associations that are lacking in another culture. A great deal of the secular data illustrative of the NT has already been published, but "mountains of material still lie waiting to be assimilated."

Once the material has been collected and appraised, there still remains the basic problem of explaining the "Hellenization" of Christianity. On this point one may observe first, that the early Christian preachers did not regard it as a burden to preach the gospel to Greeks. Secondly, we should be on our guard against the unconscious association of "Hellenization" with "falsifying." For the completion of the Corpus Hellenisticum, no doubt much time and scholarly co-operation are required, but the work is necessary in order to make clear the authentic nature of the New Covenant.—J. J. C.

875. S. ZEITLIN, "Herod. A Malevolent Maniac," *JewQuartRev* 54 (1, '63) 1-27.

"From a critical study of the writings of Josephus we come to the conclusion that Herod was savage and vindictive who killed and killed not only to annihilate all conceivable opposition but did so for the sake of killing and torturing. He introduced a spy system similar to the modern Gestapo. . . . Many admired him, particularly those who benefited through his rule, they were the Herodians, but the rank and file of the Judaeans hated and feared him. The Jews of the Diaspora were his adherents as he did much to benefit them through his friendship with Caesar. They were known as Herodians, i.e., admirers of Herod.

"Herod achieved his kingdom as a fox, ruled as a tiger and died as a madman."

876. G. ZIENER, "Auslegung des Neuen Testamentes. Sammelbericht zum Regensburger Neuen Testament (RNT)," *Bibel und Leben* 4 (3, '63) 214-222.

A survey of the most recent editions of the Regensburg NT illustrates the methods and principal positions of modern Catholic biblical scholars. Some of the major positions expressed are the following. (1) Although the Synoptic problem is not yet completely solved, Luke and Matthew (in their present form) obviously manifest literary dependence on Mark. Particularly fruitful in studying the Synoptics is the use of the form-critical method. Application of the method to the Infancy Narratives or to the promise of primacy to Peter, however, does not deny the basic historicity of these events. (2) The Fourth Gospel is attributed to John the Apostle; its special character and its relation to Gnosticism, mystery religions and Mandaeanism are investigated. (3) Acts is not a historical treatise, but rather depicts the spread of the gospel from the



Jews to the Gentiles as the work of the Holy Spirit. (4) 2 Thessalonians and the Pastorals are essentially Pauline. (5) The Apocalypse is best interpreted in its historical context, i.e., in the light of expected struggle between the Church and the Roman state.—D. J. H.

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877. V. CONTESTABILE, "Convegni biblici in Italia," *DivThom* 66 (4, '63) 451-458.

An account of the Fifth Biblical Congress of Professors of Scripture in Northern Italy, held at Trent, September 17-20, 1963, and of the Third Biblical Congress of Professors of Scripture in Central Italy, held at Florence, September 24-26, 1963.

878. B. D'AMORE, "'Ermeneutica e tradizione' al III Colloquio internazionale sulla demitizzazione," *Sapienza* 16 (6, '63) 587-591.

An account of the congress on hermeneutics and tradition which was held at the University of Rome, Jan. 10-16, 1963.

879. V. FAGONE, "'Ermeneutica e Tradizione'," *CivCatt* 115 (1, '64) 38-43.

A general discussion is followed by a summary of the papers which were read at a congress held in Rome in which humanists and philosophers discussed hermeneutics and tradition.

880. K. GRAYSTON, "Studiorum Novi Testamenti Societas. The Eighteenth General Meeting," *NTStud* 10 (2, '64) 306-307.

An account of the meeting held at the University of Nottingham, Sept. 3-6, 1963.

881. E. LIPIŃSKI, "XV Lowańskie Dni Biblijne (XV Dies Biblici Lovanienses)," *RuchBibLit* 16 (5-6, '63) 313-318.

A brief synopsis of the papers read at the 1963 Journées bibliques in Louvain on the contemporary problems of OT exegesis and criticism.

882. C. M. MARTINI, "Il congresso internazionale cattolico di studi paolini. Roma 23-30 settembre 1961," *RivistBib* 10 (2, '62) 215-217.

A report of the international congress of Catholic exegetes which was held in Rome in 1961 and which was devoted to a discussion of Paul and his writings.

883. F. SPADAFORA, "I Vangeli e la critica moderna," *Divinitas* 7 (2, '63) 236-242.

A report and brief critique of the papers read at the first congress of Italian Franciscan exegetes which was held in Rome in 1957. These papers were published in *I Vangeli nella critica moderna* (1960).—J. J. C.

## GOSPELS—ACTS

### *Gospels (General)*

884. P. J. ACHTEMEIER, "The Church and the Kingdom of God," *Theology and Life* 5 (4, '62) 287-298.

The nature of the kingdom of God, as Jesus announced and enacted it, is delineated, and a study is then made of how such an understanding of Jesus' message affects the problem of the relationship of such a kingdom to the Church, as that Church is described in the NT.

885. A. W. ARGYLE, "'Hypocrites' and the Aramaic Theory," *ExpTimes* 75 (4, '64) 113-114.

The word *hypokritēs*, which occurs seventeen times in the Synoptics, means "actor" and seems to have no Aramaic equivalent. Various Aramaic words of other meanings which have been proposed do not fit the contexts. The question therefore arises: Did Jesus always speak Aramaic, or as a Galilean, did he sometimes speak Greek?—G. W. M.

886. A. W. ARGYLE, "The Methods of the Evangelists and the Q Hypothesis," *Theology* 67 (526, '64) 156-157.

D. E. Nineham's articles in *JournTheolStud* 9 (1, '58) 13-25 [cf. § 3-63]; 9 (2, '58) 243-252 [cf. § 3-352]; 11 (2, '60) 253-264 [cf. § 6-88], reach correct conclusions in all but one case. "The Q hypothesis in any of its forms, whether Greek, or Aramaic, or a combination of both, is rendered completely superfluous by the arguments which Professor Nineham has adduced. Yet, surprisingly, he himself has adhered to the Q hypothesis."

887. J. P. BROWN, "Synoptic Parallels in the Epistles and Form-History," *NTStud* 10 (1, '63) 27-48.

"The fundamental data I hope to prove here are the following: (I) *Epistolary parallels to Q agree with Luke's form of Q in original matter only*; whereas (II) *Epistolary parallels to Q frequently agree with Matthew or Mark in secondary matter*." Analysis of the Synoptics shows in fact that the Q materials came to Luke in their original form, to Mark and then Matthew in stages of an ecclesiastical revision. The epistolary use of Q may be itself a stage of this revision; it may be itself the *Sitz im Leben* where the early Church modified the sayings of Jesus. This article sets forth 23 Synoptic passages or groups of passages with their parallels in the Epistles (Paul, 1 Peter, James) and discusses details of them. A picture of what an apostolic letter was like emerges. There is a *literary* unity between Epistles and Gospels: "each can be thought of as built around a collection of Jesus' sayings as nucleus." In the Epistle the author expands the nucleus into exhortation and seems to use the surviving words of Jesus as his own; in the Gospel the author expands the nucleus of sayings with a narrative about Jesus and attributes to Him (with variations) all the catechetical and hortatory matter added to the nucleus.—G. W. M.



888. R. E. BROWN, "The Date of the Last Supper," *Bible Today* 1 (11, '64) 727-733.

A translation of an article which originally appeared in *BibOriente* 2 (2, '60) 48-53 [cf. § 5-54].

889. J. DELORME, "Les Évangiles et l'histoire de Jésus," *AmiCler* 74 (Feb. 27, '64) 129-137.

An extended summary of X. Léon-Dufour's *Les évangiles et l'histoire de Jésus* (1963).

890. L. R. KEYLOCK, "Some Biblical Clues to the Synoptic Mystery," *Christ Today* 8 (April 10, '64) 636-638.

Acts 17:11; Jn 20:30-31 and Lk 1:1-4, when carefully pondered, provide valuable clues for the understanding of the Synoptic problem.

891. J. LEAL, "Feria quinta: dies Ultimae Coenae," *VerbDom* 41 (5, '63) 229-237.

The author summarizes a doctoral thesis presented by F. Mendoza to the Jesuit theological faculty of Granada, Spain. The thesis examines the chronology of Holy Week proposed by A. Jaubert and espoused by E. Vogt, L. Alonso-Schökel, J. A. Walther, etc. Reconsideration of the arguments from tradition and Scripture leads to the conclusion that the new chronology should be rejected.—J. F. Bl.

892. R. P. MARTIN, "The Kingdom of God in Recent Writing," *ChristToday* 8 (Jan. 17, '64) 347-349.

A summary and discussion of two books which appeared at almost the same time and with the same title, *The Kingdom of God in the Teaching of Jesus*. One was by N. Perrin and the other by G. Lundström. The latter book appeared originally in Swedish in 1947.—J. J. C.

893. H. K. MCARTHUR, "Basic Issues. A Survey of Recent Gospel Research," *Interpretation* 18 (1, '64) 39-55.

There are five basic issues. (1) Are the Gospels primarily community tradition (the Bultmann circle) or do they contain substantial eyewitness tradition (T. W. Manson)? If Manson is correct, some of the following issues become irrelevant. (2) Was the community tradition transmitted by anonymous and miscellaneous individuals (the Bultmann circle), or was it handed down by professional or semiprofessional persons (Riesenfeld, Gerhardsson)? These latter have a greater confidence in the historical reliability of the Gospel material than do the representatives of radical form-criticism.

(3) To what extent does the evidence of contemporary materials serve to corroborate items in the Gospel tradition (Jeremias versus Stauffer)? If the more cautious approach of Jeremias is followed, only occasionally will the out-



side materials provide significant corroboration. (4) Are there criteria by which authentic material may be distinguished from inauthentic in the Synoptic Gospels? Of suggested criteria one is that of multiple attestation. This is the most objective of the proposed criteria. A second principle would discount tendencies of a developing tradition. Thirdly, there is the criterion of attestation by multiple forms. This principle has some value in distinguishing comparatively early from comparatively late tradition but is not as decisive as that of multiple attestation by a number of sources. A fourth criterion is that which suggests the elimination of all material which may be derived either from Judaism or from primitive Christianity. This is the most difficult of all criteria to apply, but it has received widespread support, and some of its applications are relatively clear-cut. (5) Do the sources permit the historian to reconstruct the development of the career of Jesus, or is only an impressionistic portrait possible? Today the trend of current scholarship is away from confidence in the Gospel chronology.—J. J. C.

894. F. McCool, "Il predicatore e la testimonianza storica dei Vangeli," *Rivist Bib* 10 (4, '62) 354-383.

The English version of the article appeared in *TheolStud* 21 (4, '60) 517-543 [cf. § 5-648].

895. J. W. MONTGOMERY, "Where Is History Going?" *RelLife* 33 (2, '64) 238-255.

A secular understanding of history cannot give an answer to the question of history's meaning. That can be done only by the Christian conception of history which can be visualized as a line which begins with creation, centers on the redemptive act of God in Jesus Christ and finds its termination in a sanctifying final judgment. This Christian conception can be validated both by objective, historical evidence and by experience (cf. Jn 7:17; Rom 10:17). For "if any person honestly wishes to discover the truth of Christ's claims, he need only put himself in contact with God's Word in scripture and church, and God's Word will attest itself in his personal experience."—J. J. C.

896. J. J. O'ROURKE, "Some Reflections on the Gospels," *AusCathRec* 40 (4, '63) 331-333.

"1. Seldom if ever do we have in the Gospels a verbatim translation of what Jesus said.

"2. We cannot argue with certainty for doublets in a given Gospel.

"3. The compression found in the Gospels not only of Jesus' words but of His activity renders any attempt at complete harmonization of the Gospels futile.

"4. Only in the very broadest sense can one speak of writing a life of Christ.

"5. Gospel study should concentrate (though not exclusively) on a consideration of each Gospel considered in itself.

"Perhaps these considerations have some bearing upon the question concerning Sacred Scripture and tradition."

897. F. REFOULÉ, "Primauté de Pierre dans les évangiles," *RevSciRel* 38 (1, '64) 1-41.

All four Gospels agree that Peter enjoyed a special role among the apostles. Moreover, Mt 16, Lk 22 and Jn 21 agree that Christ conferred upon Peter a special mission which made him head of the community. Because the conferring of this power is connected with Peter's denial, it is evident that the mission is given not in view of Peter's human qualities but solely by Christ's free decision.

The OT texts which underlie the three primacy passages all refer to the biblical theme of the Remnant, of those destined to become members of the Messianic community. Cf. Isa 28:14-28 for Mt 16:18—Zech 3:1-9; Amos 9:8-10 for Lk 22:32—Mic 2:33; Jer 23:1-6; Ezek 34 for Jn 21:1-19. Peter's mission therefore is entirely concerned with this community. Thus he shares in a special manner some prerogatives of the Messiah. Whether or not Peter's role is transferable to others after him is a question the Gospels do not answer directly and explicitly. However, a convergence of evidence suggests an affirmative reply to the question.—J. J. C.

898. A.-M. ROGUET, "Four Ways of the Cross According to the Four Gospels," *Review for Religious* 23 (1, '64) 33-78.

Some 30 episodes from the Passion and Resurrection are arranged according to the Catholic devotional practice called the Way of the Cross.

899. G. SCHNEIDER, "Die Evangelien im Urteil der neueren Forschung und unsere biblische Katechese," *TrierTheolZeit* 72 (6, '63) 349-362.

A survey is offered of the contributions of recent scholarship for the understanding of the Gospels. Among these contributions are literary criticism with the two-source theory, form-criticism, Bultmann's demythologizing, research in rabbinic material and in the writings of the Qumran community, and finally redaction-criticism which brings out the author's treatment of traditional material.

The catechist and religion teacher cannot ignore these movements. He should take into account the results of form-criticism and realize that the Gospels are the product of faith and were written for believers. He should realize that the NT world is known today far better than it was 50 years ago. Lastly, with the aid of redaction-criticism he should present the distinctive characteristics of each Gospel.—E. M. O'F.

900. S. ZEDDA, "La veridicità dei Vangeli nel 'De consensu Evangelistarum' di S. Agostino e nella 'Expositio Evangelii secundum Lucam' di S. Ambrogio," *DivThom* 66 (4, '63) 424-431.

Augustine and Ambrose, in their attempts to preserve Scriptural truth, offered different answers concerning the discrepancies in the Gospel accounts. Augustine contended that everything in the Gospels can be explained on the grounds that the Evangelists were not always quoting the *ipsissima verba Jesu*. Ambrose, however, solved the difficulties by allegorical interpretations.—M. A. F.

Synoptics, cf. § 8-1112.



901. P. J. BALDWIN, "The Human Nature of Christ," *EvangQuart* 36 (2, '64) 68-77.

An examination of the uniqueness of Christ, of His humiliation and of the role of His humanity in the discharge of His prophetic and priestly office establishes the conclusion that the Savior "was not really separate from sinners as they were flesh but rather as they were *sinful* flesh."

902. O. BETZ, "Die Frage nach dem messianischen Bewusstsein Jesu," *NovTest* 6 (1, '63) 20-48.

Bultmann, Käsemann and Bornkamm say that Jesus never claimed to be the Messiah and that only at Easter did the community begin to apply to Him that title. The evidence against their position is here presented under two headings. (1) The earliest community's confession that Jesus was Messiah and the scriptural proof. The community interpreted Messianically Nathan's oracle to David in 2 Sam 7 and so saw the Messiah as David's and God's son. This can be seen from the confession in Rom 1:3-4 and the question about the Messiah and David's son, recorded by all the Synoptics. Of the Messianic titles given to Jesus, son of God, savior, servant of God, *kyrios*, the holy one of God, none were of themselves Messianic in the OT; they needed further interpretation to become Messianic and this interpretation came early and from the preaching to Jews, not from the Hellenistic communities. The connection between the Resurrection (*anastasis*) and the Davidic Messiah was found in Nathan's oracle 2 Sam 7:12 "I will raise up (*anastēsō*) your son."

(2) The Messianic self-consciousness of Jesus and the OT. The undoubtedly authentic scene before the high priest in Mk 14 shows that the claim to build the Temple was a claim to be Messiah and son of God. Jesus is thinking of Nathan's oracle where the son of David, and hence the Davidic Messiah, is to build a temple for the Lord. By His actions, too, Jesus shows He must have been conscious of being the Davidic Messiah. His calling of the lost sheep of Israel to repentance and to a community of the elect, His exorcisms which evoked confessions that He was son of God and son of David, and His deliberate journey to Jerusalem, the seat of the Messiah, all point to this. Even though the Nathan oracle does not speak of the suffering and death of David's son, there is abundant evidence that late Judaism knew of the sufferings of the just and of martyrs, and even of a suffering Messiah when the Messiah was separated from political aspirations. Jesus' own consciousness must have been the source of the community's belief that He was the Davidic Messiah.—R. J. C.

903. C. CHAVASSE, "The Suffering Servant and Moses," *ChurchQuartRev* 165 (355, '64) 152-163.

The detailed study of the pertinent OT passages indicates "that not only in speaking of a law-giver, of a mediator, and of vicarious suffering, but also of redemption, the New Testament looks back through Deutero-Isaiah to the Pentateuch.

"The Suffering Servant of Yahweh is the key-stone of the arch that stretches from Moses to Jesus."

904. A. DABASH, "The Word -- Sent from God," *Dominicana* 49 (1, '64) 16-27.

A popular presentation of Jesus' method of teaching.

905. E. DHANIS, "De Filio hominis in Vetere Testamento et in iudaismo," *Gregorianum* 45 (1, '64) 5-59.

Both in Hebrew and Aramaic the term "Son of Man" could mean man in general or a particular man. Instances are lacking in which the phrase was the equivalent of "I," but "this man" apparently could designate the speaker, a usage which helps to explain some Gospel texts. The Messianic interpretation begins with Dan 7, and the title seems to be a collective term designating not only the people but the Messiah as well. The individual sense of the term is found also in Enoch and in the Apocalypse of Esdras.

The title, however, did not acquire the importance or the attractiveness of that of "Messiah." Consequently one could use the term "Son of Man" to imply Messiahship without openly professing such a claim. Jewish tradition did not seem to combine the Son of Man with the Suffering Servant of Isaiah. On the other hand, in proclaiming His death and exaltation, Jesus indicates the glorious coming of the Son of Man. While "Son of Man" does not signify the first man endowed with Messianic character, nevertheless the Messiah was so exalted by the prophets that he appears as the savior of all men and not merely of one nation.

Finally, we may note: (1) In Enoch, in the Synoptics and in John, the Son of Man is presented as the future judge of the world; (2) in Enoch and in the Apocalypse of Esdras, the Son of Man enjoys a mysterious pre-existence, as he does in John; but in the apocryphal writings the Son of Man pre-exists as man, in John He pre-exists as God.—J. J. C.

906. H. H. FARMER, "The Courage of Christ," *ExpTimes* 75 (6, '64) 176-178.

Our Lord's decision to go up to Jerusalem to Calvary is the supreme act of courage because it contained no external compulsion, no support from others, no ignorance of the outcome, but only the inward compulsion of God's will.

907. J. GALOT, "The knowledge and consciousness of Christ," *TheolDig* 12 (1, '64) 48-52.

Digest of an article in *NouvRevThéol* 82 (2, '60) 113-131 [cf. § 5-58].

908. J. GIBLET, "Jesus Son of David," *TheolDig* 12 (1, '64) 40-41.

Digest of an article in *LumVie* 11 (57, '62) 3-21 [cf. § 7-106].

909. J. A. GRASSI, "The Resurrection and the Ezechiel Panel of the Dura-Europos Synagogue," *Bible Today* 1 (11, '64) 721-726.

"There is some evidence that early Christian tradition, in explaining the meaning of the death and resurrection of Christ, had in mind Ezechiel's prophecy



of the resurrection of the dry bones. The Dura-Europos paintings help us to understand better the importance of this passage in Jewish teaching on the resurrection."

910. N. P. JACOBSON AND W. E. WINN, "Christianity without Christ," *SEA JournTheol* 5 (3, '64) 6-12.

"In modern secularism we are coming to know a kind of Christianity without Christ that makes more sense to most twentieth century men than talk of a unique revelation of God only in Christ."

911. R. J. LAMONT, "The Biblical Certainty of Christ's Resurrection," *Christ Today* 8 (Jan. 17, '64) 352-354.

The certainty of the personal return of Christ at the end of the world has been at all times a source of urgency, consolation and hope for Christians.

912. A. MAILLOT, "Jésus-Christ! Seigneur ou Sauveur?" *ÉtudThéolRel* 38 (3, '63) 21-29.

In general, there are two Christological theologies. One stresses Christ's role as Lord; the other as Savior. Eastern Christianity, the followers of Teilhard de Chardin and, to a lesser degree, Cullmann uphold the theology of lordship. This viewpoint is characterized by concern for the community as such, by an optimistic interpretation of creation and history. For the Eastern Church, the favorite feasts are Easter and Ascension, and the return of Christ figures prominently in Oriental thought. Redemption is a secondary aspect in this theology, for Christ would have come even if Adam had not sinned. The biblical foundation for this theology is considerable both in the OT, which depicts God as lord of all history, and also in the NT where the concept of lordship predominates, especially in the Fourth Gospel, in some Pauline Epistles (particularly Colossians and Romans) and in the Apocalypse.

The other theology, that of Jesus as Savior, is by and large the one adopted by Western Christianity from Augustine down to Barth and Bultmann. According to this interpretation, Christ is above all the Redeemer. Thence come the emphasis upon the individual and his salvation, a certain pessimistic outlook on the world, a fascination with Manichaeism, and a latent Marcionism in the attitude toward creation. Scripture furnishes a basis for this theology as well as for the other. The OT insists upon God's salvific action. In the NT, the Synoptics' interest converges more upon the Passion and Crucifixion than upon the Resurrection. A similar tendency is manifest at least partially in the apostolic preaching of Acts, in the beginning of 1 Corinthians, in Galatians, and to a large extent in the Catholic Epistles.

The Apostles' Creed and Phil 2 have combined the two theologies. One may ask whether the two are fully reconciled or whether the theologian and the preacher simply oscillate between one and the other interpretation. At any rate, only a theology of love can perfectly synthesize the two theologies. Meanwhile, both sides can profit from the studies of the other.—J. J. C.

913. SISTER MARY TRINITAS, "Jesus Is Lord," *Bible Today* 1 (11, '64) 701-708.

Supreme Ruler, Son, Judge, Messiah, life-giving Spirit, Head of the Church are all facets of the one name, "Lord."

914. T. MERTON, "The Name of the Lord," *Worship* 38 (3, '64) 142-151.

The meaning and the use of the divine name in the OT and in the NT provide a solid basis for the Christian faith which sees in the person of Jesus the living, actual presence of the ineffable name.

915. R. POELMAN, "The Prayer of Jesus," *LumVit* 19 (1, '64) 9-44.

Jesus' prayer is studied in the light of Jewish devotion; next His example and His teaching on prayer are considered; finally the explicit prayers of Jesus are examined.

916. M. RESE, "Überprüfung einiger Thesen von Joachim Jeremias zum Thema des Gottesknechtes im Judentum," *ZeitTheolKirche* 60 (1, '63) 21-41.

J. Jeremias has proposed several theses regarding the meaning of the term "Servant of Yahweh" in Jewish thought. As a means of testing each thesis, the following three questions are proposed and the evidence is examined. (1) To what extent has the concept of the Suffering Servant been combined with that of the Davidic Messiah? (2) Do the verses cited describe the Messiah's suffering in such a way as to indicate that suffering forms part of the Messiah's office so that we can speak of his vicarious suffering? (3) What verses in Isa 53 play a prominent part in the text which Jeremias presents as proof of his interpretation, i.e., what verses have been noticeably altered?

Examined in the light of these questions, Jeremias' arguments are not found convincing. It is not proved, e.g., that Isa 53 was interpreted Messianically or that Judaism ever conceived of a suffering redeemer.—J. J. C.

917. D. T. ROWLINGSON, "The Theme of Promise and Fulfillment in Jesus' Thought," *RelLife* 33 (1, '63-'64) 80-89.

On this question all the sayings attributed to Jesus should be considered and their authenticity should be carefully examined. In general, three conclusions emerge from this study. First, our modern concern for systematic theology is in no sense directly derived from Jesus' use of the OT. For neither He nor His contemporaries had such an interest. Secondly, Jesus' thought on the theme of promise and fulfillment is best conceived in general rather than in specific terms. "The 'promise' rather than 'promises,' set within a context of a concern for righteousness rather than for theological concepts is what is indicated." Third, the chief value of insight into Jesus' use of the OT is not theological but religious and ethical. "It helps us to understand that our basic responsibility with regard to the Bible (and all tradition) is to reproduce Jesus' discriminating and creative spirit in the light of God's *present* Word revealed by the Holy Spirit." —J. J. C.



918. E. M. SIDEBOTTOM, "The Man Theology II," *ChurchQuartRev* 165 (354, '64) 51-59.

"We conclude that there is no trace in the Old Testament of a primordial Man, and no trace of the developed Soul Drama of human personality imprisoned in matter anywhere in the Bible. There must also be great doubt as to the existence of a Saviour Man outside spheres influenced by Christianity. The 'Son of Man' line looks like the perpetuation of a phrase rather than the freshappings of a full-blown myth about a glorious god-man. As to the specific Man-doctrines of Paul and John and the others, it seems likely that these grew out of speculations that were rife in the Wisdom circles from which they took much of their language."

919. D. SQUILLACI, "Gesù Cristo e la Chiesa nel salmo 44," *PalCler* 43 (Jan. 1, '64) 23-29.

Ps 44 (45) is directly Messianic, and many NT and OT texts illustrate its teaching regarding the relation of Christ to His Church.

920. P. VIELHAUER, "Jesus und der Menschensohn. Zur Diskussion mit Heinz Eduard Tödt und Eduard Schweizer," *ZeitTheolKirche* 60 (2, '53) 133-177.

Recent investigations of the Synoptic Son-of-Man sayings are assessed on the basis of authenticity: H. E. Tödt, *Der Menschensohn in der synoptischen Überlieferung* (1959); E. Schweizer, "Der Menschensohn (Zur eschatologischen Erwartung Jesu)," *ZeitNTWiss* 50 (3-4, '59) 185-209 [cf. § 4-784] and "The Son of Man" *JournBibLit* 79 (2, '60) 119-129 [cf. § 5-209]; F. Hahn, *Christologische Hoheitstitel* (1963); and P. Vielhauer, "Gottesreich und Menschensohn in der Verkündigung Jesu," *Festschrift* for G. Dehn (1957) 51-79.

Tödt (followed by Hahn) erroneously considers genuine those sayings in which Jesus differentiated Himself from the Son of Man who will come as the Lord of God's kingdom (Lk 12:8 f. par/Mk 8:38 par; Lk 12:39 f./Mt 24:43 f.; Lk 17:23 f./Mt 24:26 f.; Lk 11:30/Mt 12:40; Lk 17:26 ff.). For Jesus preached God's reign, and in Jesus' time God's reign and that of the Son of Man were mutually exclusive Jewish eschatological concepts. These sayings, therefore, originated with the eschatological expectation of the post-Easter Palestinian community which identified Jesus with the coming Son of Man.

Unsubstantiated also are Schweizer's claims for the authenticity of those sayings in which Jesus designated Himself as Son of Man who will be exalted (Lk 12:8 f./Mt 10:23; Mk 14:62; Lk 12:40; 17:24), who will suffer and be raised (Mk 8:31; 9:12; 14:21), and who is actively present (Mk 2:10; 2:28; Mt 8:20/Lk 9:58; Mt 11:19/Lk 7:34; Lk 11:30). Suffering and exaltation were themes not associated with the Son of Man in Jewish literature. Both the heterogeneous nature of the Synoptic sayings and Schweizer's questionable exegesis militate against his over-all portrayal of a suffering and exalted Son of Man as Jesus' concept of Himself. Moreover, in Aramaic, Son of Man was not a self-designation but meant generic man. Thus Jesus did not identify Him-

self with the Son of Man; instead this title was used by the Evangelists to designate the authoritative status of the earthly Jesus. No Son-of-Man saying, therefore, is authentic.—H. E. E.

921. *VieSpir* 110 (501, '64) in its issue entitled "Le Christ manifestation de Dieu," has the following NT articles.

M.-H. LELONG, "Le Christ révèle le Père," 5-18.

C. DUQUOC, "Le Christ, épiphanie de Dieu," 19-31.

L. GRANGETTE, "Nous avons vu sa gloire," 32-42.

A. GEORGE, "Le règne de Dieu d'après les évangiles synoptiques," 43-54.

Two phases can be distinguished: God's reign which is to come at the end of time and His reign upon earth at present.

922. *VieSpir* 110 (503, '64) under the general heading "Le Christ notre pâque" has the following articles.

B.-D. DUPUY, "L'expérience pascale des apôtres," 253-262.

A. AUBRY, "L'expérience pascale du chrétien," 263-269.

H. OSTER, "Une créature nouvelle," 270-275.

923. *VieSpir* 110 (504, '64) has the following articles under the general title of "La royauté pascale du Christ."

M. THURIAN, "Jésus est Seigneur," 377-386.

L. BOUYER, "Royauté cosmique," 387-397.

J. COMBLIN, "Tu l'as dit, Je suis roi," 398-417.

A.-M. CARRÉ, "Le Christ aux yeux de l'incroyant," 418-425.

924. I. WILLIG, "Jesus Christus — Das Gnadengeheimnis Gottes," *Catholica* 17 (1, '64) 277-292.

Scripture and the data of theology indicate that the Incarnation was not intended solely for the redemption of sin but primarily as God's gracious gift of His Son to mankind.

Jesus, cf. §§ 8-1110; 8-1113; 8-1167.

### *Jesus (Quest of historical)*

925. F. MUSSNER, "Historical Jesus and Christ of faith," *TheolDig* 12 (1, '64) 21-26.

Digest of an article in *BibZeit* 1 (2, '57) 224-252 [cf. § 2-516].

926. J. D. PLENTER, "De betekenis van de historische Jezus voor het kerygma" [Knowledge of the Jesus of History before the Kerygma], *NedTheolTijd* 18 (2, '63) 94-123.

An extensive review article of two recent contributions: R. Bultmann, *Das Verhältnis der urchristlichen Christusbotschaft zum historischen Jesus* (1962), and W. Marxsen, "Erwägungen zum Problem des verkündigten Kreuzes," *NTStud* 8 (3, '62) 204-214 [cf. § 7-4].



927. G. SCHREINER, "De historische Jezus en de kerygmatische Christus" [The Historical Jesus and the Kerygmatic Christ], *Bijdragen* 24 (3, '63) 241-279.

The recently published collection, *Der historische Jesus und der kerygmatische Christus* (1961), gives the author an opportunity to survey the rise and development of *Leben-Jesu-Forschung*. Extensive treatment is accorded to the nature and theological consequences of form-criticism and demythologizing. The second part of the article shows how, under the influence of Bultmann and Barth, the *Leben-Jesu-Forschung* was demoted to a merely peripheral problem. In the last ten years, however, interest in this problem has revived because of the changed mentality both within and without the Bultmann school. While reviewing the various contributions of present-day research, S presents his survey and offers a general evaluation of the various trends in the *Leben-Jesu-Forschung*.—W. B.

928. J. SINT, "The Resurrection in the primitive community," *TheolDig* 12 (1, '64) 33-39.

Digest of an article in *ZeitKathTheol* 84 (2, '62) 129-151 [cf. § 7-489].

929. G. F. SNYDER, "The Historical Jesus in the Letters of Ignatius of Antioch," *BibRes* 8 ('63) 3-12.

Ignatius repeatedly refers to several aspects of Jesus' life, the genealogy, the virgin birth, the Baptism, the anointing, persecution, Crucifixion and Resurrection. In the letters the term *sarx* has many different meanings. It signifies personal, concrete existence. It can indicate the historical existence of Jesus including the existence of the risen Jesus or more specifically His saving acts. The life of the Church may be designated as the *sarx* of Jesus, and the historical existence of the Church is its participation in the historical existence of Christ. Jesus' *sarx* is associated with the Eucharist and is in fact equated with it. But this *sarx* is no mere substance; it is nothing else than the life of Jesus Christ. John's Eucharistic doctrine seems very similar to that of Ignatius. For both of them the eating of Jesus' flesh is sharing in the saving existence of Jesus Christ through the *sarx* of the Church.

If one asks what is Ignatius' attitude toward the quest of the historical Jesus, the first indication is in his restricted interest in Jesus' life—only a few historical facts are mentioned which deeply affect the life of the Church. To some extent the Bishop of Antioch seeks to express the same self-awareness that we find in Jesus. But it is not self-awareness or the kerygma that relates a person to the historical Jesus, it is the Church.

"Current thinking about Ignatius may be summarized in this way: John's theology is historical and ethical while Ignatius has a cosmological, and hence gnostic, concern. I would like to say that John and Ignatius are not that far apart, and that Ignatius is not primarily concerned with cosmology. The ultimate test of a Christian for him is unity with the historical existence of Jesus in the life of the church."—J. J. C.

930. H. C. WOLF, "Kierkegaard and the Quest of the Historical Jesus," *Luth Quart* 16 (1, '64) 3-40.

The article discusses "what we have called the existential relationship to the historical Jesus, as Kierkegaard perceives it. In effect it is a dialectical relationship of objective fact and subjective faith.

"The Scriptures and the authorities of Christianity tell us of a man, Jesus of Nazareth. We can no longer be immediately contemporaneous with him; but we may be with these instrumentalities. Therefore the Scriptures may be subjected to critical scrutiny to determine the validity of their evidence regarding what happened in the life of Jesus. But the question of the actual existence of Jesus cannot be settled by such objectivity, but only by the decision of faith affirming this truth in the face of the approximate knowledge we have of him. Hence by (direct) faith we can overcome the objective uncertainty and be historically contemporaneous with him.

"But inseparable from this historical fact is its uniqueness, that Jesus said that he was God, that, in effect, in the form of the suffering servant is found the incarnation of God in his love. The absurdity of this fact is that it offends not only our intellect but the very nature of our understanding of ourselves as religious persons. Only by the leap of faith can we appropriate this truth in the face of the absurdity of the paradox. Hence (eminent) faith overcomes the offense in the passion of inwardness and we can be believing contemporaries with Jesus Christ.

"But the additional uniqueness of this historical fact is that while 'faith is an objective uncertainty held fast in an appropriation process of the most passionate inwardness,' faith is also a gift of God through this historical person Jesus Christ. He it is who encounters us in the moment, makes us conscious of our sin, gives us the possibility for receiving the truth, and begets the truth within us. Hence it is the historical Jesus who is contemporary with us as the living Lord who 'from on high . . . will draw all unto himself.'

"So we have come full circle, returning to the beginning of the paper. For Kierkegaard, the existential relationship of contemporaneity to the historical Jesus is inseparable from his faith in the historical Jesus (in the first sense of the phrase) who lived, suffered, died, rose, ascended, and lives today."

Jesus (Quest of historical), cf. §§ 8-1029; 8-1083.

### *Matthew*

931. G. BRAUMANN, "Jesu Erbarmen nach Matthäus," *TheolZeit* 19 (5, '63) 305-317.

The motif of Jesus' mercy is associated with accounts of His healings in the broad stream of Synoptic tradition. It occurs (1) in Markan miracles whose already stylized petitions or mentions of the Savior's mercy are adapted and further stylized by Matthew (Mk 9:14 ff./Mt 17:14 ff.; Mk 10:46 ff./Mt 20:29



ff.; Mk 7:25 f./Mt 15:22; Mk 6:34/Mt 14:14). The mercy motif is associated with healing also in Luke (17:13; 16:24). An already developed stage of the tradition is here indicated, principally by the fact that Jesus' (not God's) mercy is invoked, and also by the occurrence of the title "Son of David," and by the didactic stylizing of the material, especially in Matthew.

At earlier levels, the NT tradition linked the mercy of God with decisive realities of *Heilsgeschichte* expressed in properly baptismal themes. Thus the *kainē ktisis* uniting Jew and Gentile (Gal 6:15 f.), the admission of the Gentiles to salvation (Rom 15:8 f.), and the new era for sinners (Rom 11:30 ff.), are decisive transitions from unbelief to faith associated by Paul with the mercy of God. Since such transitions are accomplished in the baptism event, they suggest that Paul in employing the mercy motif, built upon the baptismal preaching of his day. Explicit connection between the mercy of God and the baptismal event appears in non-Pauline documents (Tit 3:5; 1 Pt 1:3; cf. 1 Pt 2:10; Col 3:12).

When the Synoptic authors adapt the mercy motif to the miracles, baptism becomes a principle for the interpretation of the tradition. The experience of God's mercy in baptism opens up the meaning of Jesus' miracles which were perhaps introduced as examples in the baptismal preaching. Hence themes taken from preaching, e.g., faith, mercy, were associated with the miracles. The baptismal experience and the healing stories mutually illustrate the mercy of Jesus (God). Here the redactor seems to be building upon the preaching rather than composing independently of it.—Ri. J. D.

932. N. HILLYER, "Matthew's Use of the Old Testament," *EvangQuart* 36 (1, '64) 12-26.

Of some 43 OT verbal citations in Matthew eleven formula quotations concern the fulfillment of prophecy. Unlike the others which follow the LXX, these seem "to be based on the Hebrew text." They are peculiar to Matthew and bear on the question of the compilation of his Gospel. B. W. Bacon supposed that the quotations formed the essence of a Nazarene source; J. Moffatt and others traced their origin to testimony collections. But some of the quotations (e.g., Mt 2:15, 18) have little meaning apart from the Matthean context. And others (e.g., Mt 22:44) occur elsewhere in a wording so different that the quotation could not have come from one testimony book.

K. Stendahl in agreement with G. D. Kilpatrick argues that the quotations originate immediately in the formation of Matthew: some are the core of the Infancy Narrative; others were added to Markan material while Mark was being used. Accordingly, these quotations should be attributed to a school of St. Matthew. However, in view of the great freedom of the Targumizing procedure used to adapt the texts to their fulfillment in Christ, "the question arises as to how these texts could claim the authority they must have had to be accepted and used." The source of the formula quotations, like the *legei kyrios* quotations elsewhere, is not a school of teachers or a testimony collection but may well be a consecrated spiritual mind with the NT gift of prophecy.—E. E. E.

933. H. A. KENT, "Matthew's Use of the Old Testament," *BibSac* 121 (481, '64) 34-43.

"By far the major use of the Old Testament in Matthew was in its literal sense, without the allegorizing that characterized rabbinical exegesis. The comparatively few typological uses, to be found in the writer's own narrative portions, are not far-fetched, but reflect a sensitivity to the nature of prophecy."

934. J. KÜRZINGER, "Irenäus und sein Zeugnis zur Sprache des Matthäusevangeliums," *NTStud* 10 (1, '63) 108-115.

A previous article [cf. § 5-69] has examined the testimony of Papias and shown that it does not prove the existence of a Hebrew-Aramaic Matthew; Papias refers instead to the manner in which Matthew arranged his material. This conclusion is supported by the statements of Irenaeus, who depends on Papias and is regarded as the second witness to the Semitic Matthew. In *Adv. Haer.* 3, 1, 1 the word *dialektos*, as in Papias, refers to style and not to language. Moreover, in discussing Matthew's use of Isa 7:14 (Mt 1:22 f.), Irenaeus (3, 21) clearly considers only the use of the LXX, allowing no place for a translation of an Ur-Matthew written in Hebrew or Aramaic. We have no 2nd-century witness to the existence of such a Gospel; the Pantaenus story in Eusebius' *Hist. Eccl.* 5, 10, 3 is unreliable.—G. W. M.

935. [Mt 1—2] R. LAURENTIN, "Bulletin marial," *RevSciPhilThéol* 48 (1, '64) 85-128.

Part of the bulletin, pp. 89-94, deals with the Infancy Narratives in Matthew and Luke.

936. A. VÖGTLE, "Die Genealogie Mt 1,2-16 und die matthäische Kindheitsgeschichte (I. Teil)," *BibZeit* 8 (1, '64) 45-58.

Up to the present the interpretation of Matthew's and Luke's accounts of Christ's infancy has been unsatisfactory, in as far as either of two extremes has received too much emphasis, namely the strictly historical or biographical and the purely legendary or mythical. In recent times, numerous attempts have been made on the part of Catholics to bridge this gap by studying the literary forms of the Infancy Narratives and the influence exerted on them by the ancient Jewish midrash (S. Muñoz Iglesias, *EstBib* 17 (1958) 234-273 [cf. § 3-576]; M. M. Bourke, *CathBibQuart* 22 (2, '60) 160-175 [cf. § 5-73]). Matthew's version of Christ's infancy is especially characterized by the fact that the significance of Christ's Messianic call is thematically brought into focus and accentuated by the enumeration of His ancestral lineage. Matthew's main concern was not to write a strictly biographical report on Christ's childhood. Rather, by bringing in explicit citations from the OT and applying a reflexive and didactic method, he has produced a thoroughly unified piece of work that describes the origin (c. 1) and later destiny (c. 2) of Christ.—J. A. S.



937. [Mt 2:1-11] J. S., "Der Stern von Bethlehem," *GeistLeb* 36 (6, '63) 462-465.

The pericope is examined with special attention to the OT background of the star of Jacob (Num 24:15-19).

938. [Mt 5:32] A. M. DUBARLE, "Mariage et divorce dans l'Évangile," *Orient Syrien* 9 (1, '64) 61-73.

The Matthean sayings on divorce should be interpreted in the light of Mt 5:17-19 where Christ says that He has not come to destroy the Law. In three cases, the Mosaic legislation on divorce allowed the innocent party to remarry (Exod 21:7-11; Deut 21:10-14; Deut 24:1-4). Viewed in the light of this background, Mt 5:32 and 19:9 permit divorce and remarriage in the case of *porneia*. However, this term is not to be interpreted with Shammai of a single act of adultery. Rather the word means grave and continued infidelity.

The NT, therefore, contains two accounts of Christ's teaching on divorce: Mark, Luke and Paul's which gives no exception; Matthew's which mentions an exception. Similarly in the Church there are two disciplines on divorce: the Eastern Church permits remarriage in the case of adultery; the Western Church does not. The Western discipline has somewhat extended Jesus' teaching. But in a matter where even a legitimate exception runs the risk of opening the door to abuses, it is sometimes better to be severe than to sacrifice principle.—J. J. C.

939. [Mt 6:9-13] P. DACQUINO, "La preghiera del cristiano," *BibOriente* 5 (6, '63) 201-205.

A brief exegesis of the Our Father.

Mt 8:20, cf. § 8-1169.

940. W. SCHENK, "'Den Menschen' Mt 9:8," *ZeitNTWiss* 54 (3-4, '63) 272-275.

Present explanations of the dative case in this verse do not satisfy because they assume that the dative is a complementary one—the power is given "to men." Against this interpretation is the fact that almost no examples are found of the dative with "to give" (Blass-Debrunner, § 187, 1). In this verse the dative is that of advantage, "for the sake of men," a usage frequent in Matthew. The text, therefore, should be translated: "The multitude that saw, feared and praised God, because he gives such power for the sake of men," i.e., as a means for their salvation.—J. J. C.

941. R. CLARK, "Eschatology and Matthew 10:23 (Part I)," *Restoration Quarterly* 7 (1-2, '63) 73-81.

Mt 10:23 is investigated in the light of A. Schweitzer's "thorough-going eschatology" and various alternative theories (Bultmann, S. E. Johnson, A. H.

McNeile, R. C. H. Lenski and V. Taylor). C objects to Schweitzer's theory on the basis of his methodological presuppositions: his rejection of the Gospel of John, his acceptance of Mark as the only reliable account of the life of Jesus, and the use of only two passages (Mk 8:27-30 and Mt 10:23) to build the entire "thorough-going" eschatological structure. Bultmann and others are accused of manipulating the materials.

The possibility that "Son of Man" is in some way connected with the imminent death of Jesus is offered as an interpretation that would account for the urgency of the mission of the Twelve.—R. B. W.

942. [Mt 11:2-6] J. DUPONT, "'Art thou he who is to come?'," *TheolDig* 12 (1, '64) 42-47.

Digest of an article in *NouvRevThéol* 83 (8, '61) 805-821; (9, '61) 943-959 [cf. § 6-771].

943. [Mt 11:20—19:1] A. VACCARI, "Gesù alla svolta della sua predicazione in Galilea," *Divinitas* 7 (2, '63) 223-235.

In the period of the Galilean crisis, 12 incidents can be distinguished which are distributed among the four Evangelists and which seem to be related in chronological sequence. This order indicates that there were two Miracles of the Loaves and also that Jn 6:26-66 was a discourse consisting of two parts which were spoken on two separate occasions.

In speaking of the sign of Jonah (Mt 12:38-42), Jesus spoke of something historical, for all His hearers accepted that book as history. Furthermore, the men of Nineveh are to condemn the unbelieving generation of Jesus' hearers, something which allegorical characters could not do.

With regard to the confession of Peter (Mt 16:13-20), Matthew's special material can be explained because Peter is pronounced blessed for his faith and for finding in the term "Messiah" a meaning more profound than the other disciples found.—J. J. C.

944. P. BENOIT, "Les épis arrachés (Mt 12, 1-8 et par.)," *StudBibFrancLibAnn* 13 ('62-'63) 76-92.

For many critics the priority of Mark in the Synoptic tradition is a dogma, and undoubtedly Mark has often been utilized by Luke and Matthew. These two Evangelists, however, have some elements which seem to reflect another tradition, from which Mark departed and which could well be the Aramaic Matthew of which the ancient ecclesiastical writers tell us.

The account of the plucking of the grain (Mt 12:1-8 parr.) is a good illustration. Here evidently Luke and Matthew have used Mark's text. Yet there are certain points where it seems necessary to recognize in Luke and Matthew a more faithful reflection of a primitive tradition. This is true of Mk 2:37 which seems to have been added to the original to express a more universal outlook. Also, regarding the disciples' transgression, it is clear that Luke and



Matthew present it as an insignificant and excusable violation of the Sabbath laws, while Mark has changed the story, portraying the offense in a less Jewish way as an act of vandalism which has little to do with the circumstances held over from the original story. Besides, Matthew seems to have preserved the original narrative best of all as is seen from an examination of his argumentation in vv. 5-7, which unlike that of Mark is strictly consistent and leans heavily on scriptural citations. Thus Matthew and Luke, even where they are using Mark, are faithful witnesses of a more ancient tradition, which Mark has adapted to his non-Jewish public.—N. D. F.

945. [Mt 13:18-23] I. GOMÁ CIVIT, "‘El que oye la Palabra . . .’," *CultBib* 20 (192, '63) 263-273.

A verse-by-verse exegesis of the passage.

Mt 13:33, cf. § 8-1162.

Mt 13:47-50, cf. § 8-1162.

Mt 15:21-28, cf. § 8-963.

Mt 16:13-28, cf. § 8-964.

946. [Mt 16:17] C. ROTH AND J. A. FITZMYER, "The Name Simon—A Further Discussion, *HarvTheolRev* 57 (1, '64) 60-61.

C. Roth: Father Fitzmyer seems to have misunderstood me (*HarvTheolRev* 56 (1, '63) 1-5 [cf. § 7-783]). "As I say in my article:" (*HarvTheolRev* 54 (2, '61) 91-97 [cf. § 6-777]) "when in this period a man was generally called by a patronymic of this type, and his *Eigennamen* is known, that name in a majority of cases was Simon. The fact that it was so popular, as Father Fitzmyer has shewn, may perhaps confirm my suggestion that it had patriotic associations, this being the reason for its avoidance in actual usage."

J. A. Fitzmyer: The problem still remains. The evidence adduced for a tendency to omit the name is slight, and the parallels cited do not really apply to the problem of Simon-Peter.—J. J. C.

Mt 16:18, cf. § 8-897.

947. [Mt 16:19] H. VORGRIMLER, "Das 'Binden und Lösen' in der Exegese nach dem Tridentinum bis zu Beginn des 20. Jahrhunderts," *ZeitKath Theol* 85 (4, '63) 460-477.

The history of the interpretation of the phrase "binding and loosing" is traced in the writings of the principal exegetes and dogmatic theologians from the Council of Trent down to the beginning of the twentieth century. Two main trends are evident. One group, identifying "binding and loosing" with the power of the keys, interprets the phrase to mean a general authority which in some way includes the power to forgive sins. Another group, identifying

“binding and loosing” with Jn 20:23, maintains the phrase signifies the sacramental power of forgiving sins and the power of excommunication.

In their philological examination of the phrase, exegetes were stimulated and aided by Renaissance classical studies and the work of Jewish scholars. The resulting conclusions have not produced agreement. Alleged rabbinic parallels have often been uncritically accepted. “Binding and loosing” was understood as the authority to teach and govern (Church discipline) with little religious or sacramental meaning. At most Mt 16:19 and Jn 20:23 were considered out of respect for tradition to be related.

It seems, therefore, that at the time of the Council of Trent the meaning of “binding and loosing” was no longer clear. Since then exegetes have interpreted the phrase to mean only an undefined general power of office which Catholics and Protestants explain in different ways. Much material has been made available. Yet the fundamental question remains unanswered: What is the relation of the two passages (Mt 16 and Jn 20), their meaning and their place in the deeper dimension of the Church, i.e., beyond what is merely institutional and organizational?—J. A. S.

948. J. D. M. DERRETT, “Peter’s Penny: Fresh Light on Matthew xvii 24-7,” *NovTest* 6 (1, ’63) 1-15.

A recently published Essene fragment (J. Allegro, *JournSemStud* 6 [1961] 71-73) shows that, besides the priests, another group claimed exemption from the Temple tax at least in the time of the Roman occupation. The Dead Sea sect believed that its members were obliged to pay the tax only once in their lifetime. This fact suggests that other groups unfriendly to the Temple, e.g., the Samaritans, objected to payment of the tax on grounds of conscience.

The tax collectors may have thought Jesus, sometimes called a Samaritan and known as unfriendly to the Temple, might claim exemption. Their question, then, is “We propose to collect the half shekel from your teacher. Does he object?” Jesus’ answer, “the children are free,” refers to the ruler’s household, his dependents. Living on alms, Jesus and His disciples are God’s dependents and are therefore exempt. Nevertheless, Jesus pays in order not to lead into sin (*skandalizein*) the tax collectors.

These men were bound by the Jerusalem authorities to collect the tax from Jesus who was not liable to it. Consequently the collecting would be unlawful and for them sinful, since in Jewish jurisprudence the inferior sinned if he carried out an unlawful command of his superior. But, according to the Torah, Jesus was obliged to save the collectors from this sin and therefore could not refuse the payment of the half shekel. This extraordinary conclusion has been missed by commentators who failed to understand the meaning of *skandalizein*.

As for the method of obtaining the coin, the finding of the stater “is so incongruous that its genuineness seems certified.” Kilpatrick would date Matthew by means of this pericope which, he claims, alludes to the Roman *fiscus iudaicus*, a tax which he believes was abolished by Nerva. Actually, however, this tax continued on into the third century.—R. J. C.



949. A. CHARBEL, "O conceito de 'palingenesia' ou regeneração em Mt. 19,28," *RevCultBib* 7 (23, '63) 13-17.

The *paliggenesia* refers to the temporal phase of the kingdom of heaven, the Church on earth, in all its social and hierarchical dimensions.

950. [Mt 20:28] R. DUNKERLEY, "The Etiquette of the Kingdom," *LondQuart HolRev* 33 (2, '64) 151-153.

A marginal passage found in some MSS at Mt 20:28 is clearly an interpolation. Perhaps the verses originally stood in an Aramaic M, the Matthean source of many sayings. The interpolation may be described as an instruction in the etiquette of the kingdom in contrast with the merely prudential business of table manners dealt with in Lk 14. J. Jeremias has observed that in the Church's use of parables there is a shift from the eschatological to the hortatory viewpoint. In the Matthean passage the setting, the royal feast in the kingdom, is evidently eschatological, while the Lukan teaching is merely prudential.—J. J. C.

951. S. BARTINA, "Jesús y los saduceos. 'El Dios de Abraham, de Isaac y de Jacob' es 'El que hace existir', (Mt 22, 23-33; Mc 12, 18-27; Lc 20, 27-40; Hebr 11, 13-16)," *EstBib* 21 (2, '62) 151-160.

The majority of commentators have never considered that the citation from Exod 3:6, used by Our Lord in the account of His debate with the Sadducees about the resurrection, has the probative force which the Sadducees seem to have accorded to it. If, however, we advert to the connection established between this text and the resurrection elsewhere in the NT (Heb 11:13-16; Acts 3:13; 5:30, etc.), as well as to Luke's use of *kyrios* in his phrasing of Our Lord's words, we see that the allusion is to the total context of Exod 3. An understanding then of the argument depends upon understanding the meaning of the term *Yhwh*. Following those who consider the word to be some causative form of the root *hyh*, we see that for the Orientals who listened to the argument the dialect force of Jesus' reply was conclusive. For, bearing in mind the fullness of meaning which the term "exist" has for the Semites, as well as the connotations of the Semitic imperfect, we see that the phrase means: "The God of Abraham, Isaac, and Jacob (i.e., the God whom they served and believed in) is, 'He who gives (or will give) existence'." Thus the statement, "He is not God of the dead but of the living" is the conclusion of the argument, not part of its dialectic.—F. M.

952. [Mt 22:39] D. N. FREEDMAN, "The Hebrew Old Testament and the Ministry Today. An Exegetical Study of Leviticus 19:18b," *Pittsburgh Perspective* 5 (1, '64) 9-14, 30.

The text of Lev 19:18b cited by Jesus as the second great commandment has the following meaning in the original. "To fulfill the commandment, one must include one's fellow-man, the friend, but also the stranger. Another way to put it is this: 'You shall love your fellow-man as you love your wife and children—those closest to you, who are you'."

953. [Mt 26—27] N. WALKER, "Pauses in the Passion Story and their Significance for Chronology," *NovTest* 6 (1, '63) 16-19.

The Gospels contain indications of pauses in the Passion which make it likely that the events were distributed over three days and that, without any reference to calendars or Essenes, the Last Supper took place on Tuesday evening. The Crucifixion is admitted by all to have occurred on Friday. On Wednesday, the day following the Supper and the betrayal, Jesus was before the council, and later He was led to Pilate. No doubt the procurator had other matters to deal with, and Jesus would have been imprisoned that day and would have stood before Pilate only on the next morning, Thursday. The reconciliation of Pilate and Herod must have involved correspondence and/or a fraternal meal, precluding any further business for the rest of Thursday. On Friday, Jesus would have appeared before Pilate for the second time. This second appearance is confirmed by the crowd's appeal for the release of Barabbas (Mk 15:8) which suggests a change of interest and time from that of Mk 15:3 where the chief priests accuse Jesus. Furthermore, the dream of Pilate's wife must have meant that she knew that Pilate had previously considered Jesus innocent. By modern reckoning, then, Tuesday evening was the time of the Last Supper. By Jewish reckoning this was the 12th of Nisan.—R. J. C.

954. [Mt 26:17-19] A. GIGLIOLI, "Il giorno dell'ultima cena e l'anno della morte di Gesù," *RivistBib* 10 (2, '62) 156-181.

A. Jaubert's theory, which would place the Last Supper on Tuesday, solves many of the difficulties in the Passion Narrative as related by the different Evangelists. Confirmation for Jaubert's chronology may be found in the fact that, in the year of Jesus' death, A.D. 30, the lunar (official Jewish) Passover came three days after the solar (Essene calendar) Passover. Several other points also support the new chronology.—J. J. C.

Mt 26:26-28, cf. § 8-1055.

955. [Mt 26:30] D. SQUILLACI, "L'inno dell'Eucaristia," *PalCler* 43 (Mar. 15, '64) 287-292.

An explanation is given of the Hallel [Pss 114-117 Vg (116-118 MT)] which Jesus and the Apostles sang on the night of the Last Supper.

956. [Mt 26:36-46] T. BOMAN, "Der Gebetskampf Jesu," *NTStud* 10 (2, '64) 261-273.

In the Gethsemane prayer of Jesus two facts stand out: the sleep of the apostles, which is incredible in the circumstances, and the sudden agony of Jesus, which is not prepared for and equally hard to understand. A creation of the early community will not explain them; they must be historical. And because the two facts are incompatible they suggest that two separate prayers of Jesus have been mingled in the recollections of the community. The sleep must have taken place on the last night of Jesus' life when He prayed peacefully; the ordeal of prayer must have taken place earlier. This is the Johannine order (12:27



and c. 17) and it is also implied by Heb 5:7. John does not mention the Gethsemane prayer as such but perhaps implies it in Jesus' attitudes in 18:1-11. Heb 5:7 has long been difficult; it is generally taken as a parallel to the Synoptic Gethsemane tradition, but many of the difficulties are solved if we regard it as an independent witness to Jesus' ordeal of prayer before Gethsemane. The content of this high-priestly prayer may be inferred from the meaning of *thanatos* in Hebrews and from comparison with Jn 12:27-31: Jesus prayed that some great misfortune be averted from Him and His disciples; the prayer was heard and the devil thus defeated. Lk 22:31-32 provides a further clue: Jesus interceded with His Father that the faith of the apostles might not fail. The immediate danger was that the Sanhedrin would decide to arrest the apostles too, and this they decided not to do.

In the Synoptics three levels must be distinguished: one which describes the last night in Gethsemane, Jesus' prayer and the apostles' sleep; another which deals with Jesus' agonizing prayer of intercession for the apostles; and a third which is the fusion of the two, understood in the early community as a prayer of Jesus before His approaching suffering. The date of the earlier prayer survives in the temporal indication of Mk 14:1 and Mt 26:2. Prayer of intercession was common enough in the OT and in Judaism; what is new here is that the prayer of Jesus is efficacious, is a saving act, and takes effect even before the conversion of the one prayed for (Lk 22:31-32).—G. W. M.

957. M.-F. LACAN, " 'Mon Dieu, mon Dieu, pourquoi?' (Matthieu, 27, 46)," *LumVie* 13 (66, '64) 33-53.

In answer to the cry of the dying Jesus God remains silent, a fact whose theological import is here studied.

958. [Mt 27:46] T. BOMAN, "Das letzte Wort Jesu," *StudTheol* 17 (2, '63) 103-119.

A thorough sifting of the evidence establishes the fact that shortly before His death Jesus uttered a cry which those nearby interpreted as an appeal to Elijah but which the women standing further away understood to be an appeal to God. The solution seems to be that He said 'ēlî not 'ēlōhî. The suggestion is made that Jesus spoke the Hebrew words 'ēli 'attâ ("Thou art my God"), but the bystanders thought that He was speaking Aramaic and had said 'ēlijjā' tâ ("Elijah, come!"). The cry to God could be one of sorrow and despair or of triumph and joy. The loudness of the cry favors the view that the words expressed triumph. Later, when the Church pondered this cry, the Evangelists justifiably and in good faith placed upon the lips of Jesus other words in order to make clear the meaning of His dying cry.

The OT has five texts which contain the phrase 'ēli 'attâ (Isa 44:17; Ps 22:11; 63:2; 118:28; 140:7). The Isaian text, being a pagan's prayer to his god, has no pertinence here. Jn 19:28 alludes to the thirst for God in Ps 63:2. The Aramaic-speaking disciples behind Mark's account quickly discovered 'ēli 'atta in Ps 22:11, the psalm in which the Messiah speaks of His Passion. For the

Greek-speaking circle from which Luke drew material, Ps 30:15 [LXX] suggested the thought of trust in God. And because the Hebrew *'ēli* would mean little to them, "Father" was substituted. As for Jesus Himself, He seems to have had in mind Ps 118:28, a concluding verse of the Hallel, the hymn of praise which He had sung with the disciples shortly before at the Last Supper. Thus Jesus, dying with a cry of triumph, consoles His own, loving them to the end (Jn 13:1).

In brief, it would appear that Mark, followed by Matthew, remains closest to the actual saying, although the mood of triumph has been changed to one of lament. Luke has sought to keep both the form and content, while John has dispensed with the form of the saying in order to present its profound thought. For that reason he produced three sayings which give three facets of the Lord's cry—a logion portraying love of the neighbor (19:26 f.), a logion expressing Jesus' longing for His Father's house (19:28), and finally a message for the world (19:30).—J. J. C.

### *Mark*

959. A. W. MOSLEY, "Jesus' Audiences in the Gospels of St Mark and St Luke," *NTStud* 10 (1, '63) 139-149.

Two aspects of the problem of why in the Synoptics certain teachings are given to certain audiences are discussed here. (1) Mark's references to private explanations given to the disciples. These do not seem warranted by Jesus' teachings; they are introduced by formulas in Markan language; they are badly preserved and apparently misunderstood. Matthew and Luke do not record private explanations, nor do Mk 4:22 f. and Lk 10:21-24 imply that Jesus gave secret teaching to the disciples. Perhaps Mark introduced these references as a literary device in order to insert into the account of Jesus' ministry post-Resurrection interpretation of the authentic tradition. (2) Difficult references to audiences in Luke's Gospel. There are several awkward audience-changes in Luke which betray his concern for the question of the audience, but he does not share Mark's reasons for his concern. Some of the awkward changes make it likely that audience references were contained in the sources Q and L. These remarks suggest that a study of the audiences in the Synoptics may help us to understand better the attitude of the writers toward the question of the authenticity of the traditions.—G. W. M.

960. W. C. VAN UNNIK, "Zur Papias-Notiz über Markus (Eusebius H. E. III 39,15," *ZeitNTWiss* 54 (3-4, '63) 276-277.

E. Stauffer, in the J. Schmid *Festschrift, Neutestamentliche Aufsätze* (1963) 282 ff., argues that the Papias fragment should be interpreted Semitically, because the document everywhere employs rabbinic terminology and concludes with a Jewish formula. His arguments fail to convince and were all discussed in my article published in *VigChrist* 3 (1949) 1-36. The alleged Jewish formula occurs in ancient Egyptian literature and is common in Plato, Plutarch and treaties between states. An exclusively Semitic interpretation, therefore, is out



of the question. However, even if Papias did use Hellenistic language, that fact does not prove that he erred in saying Peter was accompanied by an interpreter.—J. J. C.

961. H.-G. LEDER, "Sündenfallerzählung und Versuchungsgeschichte. Zur Interpretation von Mc 1 12f.," *ZeitNTWiss* 54 (3-4, '63) 188-216.

Some scholars have found in the Jewish haggada proofs for a typology between Gen 3 and Mk 1:12 f. These alleged parallels have almost all been misinterpreted and cannot stand up under scrutiny. Neither the forty days in the desert, nor the presence of Jesus with the beasts, nor the ministry of the angels can be paralleled in Jewish literature. Instead of this typology Mark implies that the Temptation is closely connected with OT precedents in the realm of secular history and of Israel's salvation-history, and also with the expectation of the end.

At the same time it is very clear that Mark intentionally allows details to fall into the background. In fact, for him the actual temptation of Jesus has practically lost its individual meaning and has become merely a vehicle for the Evangelist's theological and Christological statements. His main purpose in presenting the passage is to prove that with Jesus' temptation the eschatological war between God and Satan has begun and that the history of Jesus in its eschatological fulfillment coincides with that of the Son of Man. In sum, there is no evidence of typology between Gen 3 and Mk 1:12 f. Whether in Mark's account of the temptation of Jesus there may be a place for an Adam-Christ typology is another question to which one can with good conscience give a negative reply.—J. J. C.

962. [Mk 1:12-13] J. JEREMIAS, "Nachwort zum Artikel von H.-G. Leder," *ZeitNTWiss* 54 (3-4, '63) 278-279.

Leder [cf. preceding abstract] is correct in saying that the *Apocalypse of Moses* 16 does not indicate that Adam in paradise was adored by the wild beasts. At the same time, Mk 1:13 pictures the restoration of paradise, if one admits that the verse alludes to Isa 11:6-8; 65:25; Hos 2:18. Leder further states that there is no clear instance in Jewish literature of the angels ministering to Adam. This is incorrect, as b. Sanhedrin 59b shows.

Mk 1:13 according to Leder alludes to Elijah's experience (1 Kgs 19:5-8). Actually the incidents differ considerably in details. Besides, it is rash to hold that some early Christian groups considered Jesus as nothing more than the returned Elijah. Instead, the three items—the temptation, being with beasts, the ministry of the angels—proclaim Jesus as the one who will restore the world.—J. J. C.

963. J. ALONSO DÍAZ, "Cuestión sinóptica y universalidad del mensaje cristiano en el pasaje evangélico de la mujer cananea (Mc 7,24-30; Mt 15,21-28)," *CultBíb* 20 (192, '63) 274-279.

The pericope is significantly omitted by Luke. Study of the relationship between the two accounts leads to the conclusion that Matthew used a second more Jewish source, besides Mark, for his version.

964. E. HAENCHEN, "Die Komposition von Mk viii 27-ix 1 und Par." *NovTest* 6 (2-3, '63) 81-109.

(1) Mk 8:27—9:1. The basic question is how the confession of Jesus as the Christ leads into a discussion of suffering. As Bultmann has indicated, the Easter faith is reflected in these pre-Easter events; the kerygmatic formula of 8:31 shows the Easter faith of the community, particularly as it evidences a polemic against Jewish Christians. Peter is both the spokesman for the disciples and the voice of the primitive Church. His original reaction, however, because it is inconsistent with the theme of suffering, does not enter into the kerygmatic formula. Binding together the pericope's two parts, 8:27-33 and 8:34—9:1, is the theme that suffering is the fate of both Jesus and of His followers. This does not mean that every disciple will be crucified but it shows a consciousness of martyrdom. This theme is in 8:38 and has parallels in the *Shepherd of Hermas*, Similitudes 8, 6, 4; 9, 14, 6; 9, 21, 3 and in Ignatius, *To the Smyrnaeans* 10:2. Mk 8:38 shows an expectation of future identification of the Son of Man with Jesus. The passage is thus a Markan composition consistent with his theological message.

(2) Mt 16:13-28. This treatment of the situation shows dependence upon a separate tradition, hinted at in vv. 17-19. The Petrine confession rings truer as a Christian confession, and he has become the pivotal character, taking Jesus' place. Peter has not only the Father's blessing but Jesus' also. Peter's part in the establishment of the Church lies in the future. Even so, he is the gate to the community, and the community is the gate to the kingdom of God (but see 13:24-30; 13:47-50). Peter's relation to the Twelve depends upon his recognition of Jesus' true nature.

(3) Lk 9:18-27. The Lukan parallels to Mark are clear, and dissimilarities are not serious. (4) John has no genuine analogy to the Markan pericope, but Jn 8:52 and 12:25 parallel the promise recorded by all three Synoptics: "they will not taste death." The closest parallel is between Peter's confession and Jn 6:66-71 where Judas has taken Peter's place as the agent of Satan. (5) One and the same passage has been employed by the four Evangelists for different purposes. The invitation to martyrdom (Mark) becomes daily endurance of the cross (Luke). The role of the bearer of revelation has been changed to that of Satan's agent (Matthew). Finally, the hearing of the divine word from Jesus' lips becomes the entrance into eternal life (John).—D. C. Z.

965. [Mk 11:9-10] E. LOHSE, "Hosianna," *NovTest* 6 (2-3, '63) 113-119.

(1) Mark (11:9) says that Jesus entered Jerusalem to the cries of "hosannah! Blessed be he . . ." With these words, Ps 118:25 f. pays homage to the coming of the Messianic king. The Psalm is not cited verbatim, but its substance is quoted in Mark, Mt 21 and Lk 19. Luke omits the word "hosannah" as unintelligible to his Hellenistic readers. Jn 12:13 shows literary independence of the Synoptics. The question arises: is the Evangelists' understanding of Ps 118:25 f. that of pre-Christian times?

(2) The Psalm verse is a prayer for help and for success but without a



liturgical connection. Only in post-biblical Judaism were the Hallel Psalms (113-118) used in the liturgy of Passover and Sukkoth. At Sukkoth, the branches that were waved were popularly known as hosannahs. Even in rabbinic times, Ps 118 was interpreted Messianically. (3) Mark links together the entry into Jerusalem, the disputations with the Jews, and the cross, persuaded that all these events point to Jesus' glorious Messianic character. Both Mark and John connect "hosanna" with a kingdom of David or Israel, thus showing a Christian viewpoint; God's history with Israel is fulfilled in the cross. The *Didache* 10:6 connected the cry of "hosannah" with the Lord's Supper where it has had a rich history in the course of centuries.—D. C. Z.

966. G. MÜNDERLEIN, "Die Verfluchung des Feigenbaumes (Mk. xi. 12-14)," *NTStud* 10 (1, '63) 89-104.

If we eliminate from Mk 11:12-25 the obviously secondary material, we find the simplest attainable form of this difficult story in vv. 12b (*epeinasen*, etc.), 13 (without the gloss *ho gar kairos* . . .) and 14. Of five possible lines of interpretation, four are clearly inadequate, leaving the possibility that this is a *symbolic act*, of which there are other examples in Mark. But the central problem is to identify the symbolism of the fig tree, and no explanatory saying survives. The incident seems to express Jesus' rejection of Israel because of its unfruitful response to His "hunger"; the word *kairos* is perhaps a remnant of an original eschatological explanation. Mark finds this brief account, understands it symbolically, and applies it to the Temple and the way of salvation represented by the Temple. He goes beyond the negative sense of the story by insisting on faith in the teachings and work of Jesus.—G. W. M.

967. [Mk 12:18-27] E. E. ELLIS, "Jesus, the Sadducees and Qumran," *NTStud* 10 (2, '64) 274-279.

Jesus' answer to the resurrection riddle of the Sadducees has traditionally been construed to teach primarily the immortality of the soul, but this interpretation assumes a body/soul dualism that is foreign to the Bible and renders resurrection—the point of the argument—unnecessary. It is possible that the argument is based on an OT (and Sadducean) view of Sheol from which the covenant relationship with the "living" God requires deliverance by resurrection, not only for the patriarchs but for the covenant people as a whole. Luke's *peshet* on Jesus' saying, *pantes gar autō zōsin* (20:38), interpreted in the light of Paul's understanding of life *en Christō*, does not support the immortality interpretation. It is probable that the Qumran sect also combined an OT view of Sheol with a future resurrection hope, and if so there would be evidence that the view used by Jesus was present elsewhere in first-century Judaism.—G. W. M.

Mk 12:18-27, cf. § 8-951.

968. [Mk 16] D. J. BOWMAN, "The Resurrection in Mark," *Bible Today* 1 (11, '64) 709-713.

The essay investigates how the Resurrection has conditioned the composition of the first of the canonical Gospels.

Luke, cf. § 8-959.

969. [Lk 1—2] H. H. OLIVER, "The Lucan Birth Stories and the Purpose of Luke-Acts," *NTStud* 10 (2, '64) 202-226.

(1) Recent writers (H. Conzelmann, E. Haenchen and J. C. O'Neill) treat Luke-Acts as a unity whose theological purpose is to set forth the history of salvation as the Period of Israel, the Period of Jesus' Ministry and the Period of the Church. Geographical symbolism is an important part of the Lukan method. (2) Several theories on the sources of Lk 1—2 are summarized: Harnack, Dibelius, H. Sahlin, P. Vielhauer, P. Winter, N. Turner, R. Laurentin, P. Benoit, M. D. Goulder and M. L. Sanderson, and A. R. C. Leaney.

(3) "The present writer believes that Luke intentionally included the birth narratives into his well-ordered presentation of Luke-Acts so as to contribute to the overall theological plan of the work." A clue to the relationship of John and Jesus may be found in the designation of them as *prophētēs hypsistou* (1:76) and *hyios hypsistou* (1:31). (a) John is clearly meant to be linked with the Period of Israel. Luke minimizes the relationship of John and Jesus in the body of the Gospel because he has already sufficiently established it in the birth stories, especially in the contrast of "prophet" and "Son" and in the Visitation account. (b) Luke emphasizes the role of Jesus by relating Him in the birth stories to world history (He is the "middle of time"), to Jerusalem as the Lukan setting for the work of redemption and of the early Church, to the universal salvation of the Gentiles, and to His own identity as Savior who is Christ the Lord (2:11) and as *me gas* (1:32). (c) The role of the Spirit in the birth stories, designated in parallelism with John and Jesus as *dynamis hypsistou* (1:35), is intended to recall the role of the Spirit in Acts. Thus Luke included the birth stories as an introduction to the purpose of his two-volume work.—G. W. M.

970. [Lk 1—2] A. STÖGER, "Spiritualität der lukanischen Kindheitsgeschichte," *GeistLeb* 36 (6, '63) 404-417.

Organically Lk 1—2 form part of the entire Gospel and reflect the same salvation-history outlook and theological ideas. In the Infancy Gospel, God is portrayed as working in Jesus through the Holy Spirit. The piety of the persons mentioned in these events is that of the OT, and the whole narrative is permeated with biblical allusions. The spirituality resembles that of the Beatitudes. Virginity receives special honor, and the participants in these incidents are poor, the *'ānāwīm* pronounced blessed by the OT. Mary's role in salvation-history and her relation to the Church are indicated. Finally, prominence is given to divine worship and to the proclamation of the good news. For Jesus' visit to the Temple formed the high point of this entire section, and the good news of salvation is proclaimed by the angels, the shepherds, by Zechariah, Simeon, Anna, etc., and resounds in the various hymns.—J. J. C.



971. [Lk 1:5-80] *BibTerreSainte* 61 ('64) has the following articles on the visitation of Mary and the birth of the Baptist.

J. POTIN, "Zacharie était de race sacerdotale," 3.

ANON., "Ain-Karim source de la joie," 7.

A. BRUNOT, "Le sanctuaire du Magnificat," 9-10, 15.

A. BRUNOT, "Le sanctuaire du Benedictus," 16-19.

J.-M. FENASSE, "La visitation et la naissance de Jean-Baptiste," 20-21.

972. [Lk 1:8] M. AVI-YONAH, "L'Inscription 'Nazareth' à Césarée," *BibTerre Sainte* 61 ('64) 2-5.

In the summer of 1962 at Caesarea of Palestine, fragments were discovered of a marble slab which contained the list of the 24 priestly divisions which successively ministered in the Temple. The inscription dating from the fourth or third century B.C. contains the earliest instance of the name "Nazareth."—J. J. C.

973. M. PEINADOR, "Traducciones inexactas de textos marianos bíblicos? (Gen. 3,15; Is. 7,14; Luc. 1,28)," *EphMar* 12 (2, '62) 279-287.

While certain Greek and Latin translations of the passages are inexact, these versions have never caused unwarranted doctrinal definitions. Furthermore, to say that a doctrine lacks scriptural foundation is not the same as saying that it is false. An extended interpretation of a scriptural passage may well stem from the belief of the people of God, and the doctrine thus derived would be validly grounded in tradition.—D. J. H.

974. H. QUECKE, "Lk 1,34 in den alten Übersetzungen und im Protevangelium des Jakobus," *Biblica* 44 (4, '63) 499-520.

This philosophical rather than exegetical exposition of the meaning of Mary's words to the angel, "I know no man," first sets forth the two usual interpretations: "I have never had, nor will I ever have, any relation with a man"; and "I am not having, though I can have, any relations with my betrothed." A third interpretation is then proposed in which the verb *ginōskō* refers to the past: "I have not known. How can I bear a child, if I have never had any relations with a man?" This translation finds support in the ancient versions. Besides the fact that the present tense *ginōskō* may refer to the past, there are many Old Latin texts here quoted which read *novi*, *cognovi*. The same past meaning probably occurs in the *Diatessaron*, the Peshitta and other ancient versions.

Furthermore, the words *andra ou ginōskō* have a past meaning in the *Protevangelium of James*. When Mary was suspected of unlawful intercourse, the high priest asked her: "Why have you done this?" She replied: "I am innocent. I had no relations with a man, *andra ou ginōskō*." This text and those of the ancient versions provide material for the solution of the problem which the author leaves to specialists in the field.—P. P. S.

975. T. J. BAARDA, "Dionysios Bar Ṣalībī and the Text of Luke I.35," *VigChrist* 17 (4, '63) 225-229.

Dionysios' discussion of this verse shows that his commentaries contain some interesting and valuable details on exegesis and even on textual criticism that need to be studied.

976. [Lk 1:38] D. DE CRÉ, "Le Fiat de l'Annonciation," *Études Franciscaines* 13 (31, '63) 113-142. [Cf. § 8-157.]

The final section of this three-part study of the Annunciation studies the mystery of Mary under the heading: "Mother of God by nature and Daughter of God by grace."

977. [Lk 2:1-21] W. HARRINGTON, "The Nativity in St. Luke," *Doctrine and Life* 13 (12, '63) 618-622.

978. B. F. MEYER, "'But Mary Kept All These Things . . .'" (Lk 2, 19.51)," *CathBibQuart* 26 (1, '64) 31-49.

"Our conclusions may be summarily expressed as follows:

"(1) F. Neirynck [cf. § 4-669] has made a significant contribution to study of the Lucan Infancy Gospel, but without proving, in our opinion, the validity of his insistence on apocalyptic genre, the annunciation of the shepherds being interpreted as an apocalyptic vision, and the notice on Mary as designating her 'keeper of the vision'; nevertheless, her 'keeping these things in her heart' does have a future reference (probably to the rejection of Jesus, certainly to his glorification as savior and Messiah-Lord) just as Dn 7,28 and Gn 37,11 have a future reference.

"(2) The notice in 2,19 does not derive from the Lucan redaction but from the evangelist's Palestinian source. 2,51 is dependent on 2,19.

"(3) 2,19 has structural parallels in 1,65; 2,33; 2,50. All four notices underscore the coming of messianic salvation as a divine work surpassing human understanding.

"(4) In function of the technique of anthological composition at work throughout the Infancy Gospel, both notices are modelled on OT texts: Dn 7,28 and Gn 37,11.

"(5) In the Lucan text *syntērein* and *diatērein* have the same meaning: to keep (something) to oneself (so as to ponder it). *Symballein* makes explicit the 'pondering.'

"(6) The object of Mary's reflection in 2,19 is the titles given her child by the angel: *sōtēr* and *christos Kyrios*; and probably also the sign of the manger. In 2,51 it is the whole Infancy story as pregnant with salvific mysteries to be accomplished.

"(7) The notices in 2,19.51 probably do not have the special historiographical function of alluding to Mary as a source and guarantee of the Infancy history."

Lk 2:46, cf. § 8-1156.



979. [Lk 2:48] D. SQUILLACI, "La paternità di San Giuseppe," *PalCler* 43 (Mar. 1, '64) 236-238.

As foster father of Jesus and virginal spouse of Mary and head of the Holy Family, Joseph enjoys a special place in the Church's devotional life.

980. E. GALBIATI, "'Preparate la via del Signore' (Luca 3,1-6)," *BibOriente* 5 (6, '63) 213-215.

An exegesis of the Gospel for the fourth Sunday of Advent.

981. J. L. DE URRUTIA, "La parábola de los dos deudores Lc 7, 39-50," *EstEcl* 38 (147, '63) 459-482.

(1) Several linguistic observations about the Parable of the Two Debtors are relevant. The use of *agapan* is related to its Aramaic substratum meaning "to be grateful." Also in Aramaic the words "sin" and "debt," "sinner" and "debtor" are used interchangeably. In v. 47 it is not certain what is the antecedent of *hou charin*; furthermore, *hoti* can be used in an explicative, expletive, logically causative, or ontologically causative sense. In all, twelve combinations are possible, eight of which are likely.

(2) Theologically, the efficacy of perfect contrition for the forgiveness of sin is implied in the parable. (3) An apparent inconsistency has bothered interpreters of this parable. Love is the effect of pardon, yet in v. 47a the opposite seems true: pardon is the effect of love. Both hypotheses are discussed as they have been proposed in scholastic and modern exegesis. (4) Among other related questions, it seems well attested from tradition that the sinner in question was Mary Magdalene.—M. A. F.

982. M. B. WALKER, "Luke viii. 4," *ExpTimes* 75 (5, '64) 151.

The NEB faithfully preserves the force of the imperfect participles in this verse by rendering: "People were now gathering in large numbers, and as they made their way to him from one town after another, he said in a parable." The remarkable way in which a crowd gathers in the Orient is reflected in this translation.—G. W. M.

Lk 9:18-27, cf. § 8-964.

Lk 9:58, cf. § 8-1169.

983. D. CORRENS, "Die Verzehntung der Raute. Lk xi 42 and M Schebi ix 1," *NovTest* 6 (2-3, '63) 110-112.

Lk 11:42 speaks of tithing rue, but according to the Mishnah, Shebiith 9:1, it was not necessary to tithe the common herb *ruta graveolens*. The parallel Mt 23:23 does not contain the word, and the usual solution is to emend Luke's text from *pēganon* to *anēthon*, assuming a confusion of the Aramaic of *šbr'* for *šbt'*.

The word would then be "dill," the middle term in Matthew. A closer reading of the Mishnah passage, however, shows that wild, but not cultivated, rue was exempt from tithe. Both Gospels mention tithes from the commonly used kitchen herbs. Whether Matthew's or Luke's reading is original, it is impossible to say. —D. C. Z.

984. I. H. MARSHALL, "Hard Sayings—VII. Luke 12. 10," *Theology* 67 (524, '64) 65-67.

"This saying emphasizes the danger of witting denial of the work of the Spirit, especially when disciples are being persecuted for their faith; it is possible to apostatize from the faith, and such apostasy is said to be unforgivable. Nevertheless, the whole context teaches that there is no need for disciples to fall into this danger, since the Spirit will teach them what to say and there is no need for them to fear even death."

985. J. A. FITZMYER, "The Story of the Dishonest Manager (Lk 16:1-13)," *TheolStud* 25 (1, '64) 23-42.

There is a consensus today that the story of the Dishonest Manager consists of a parable to which the Evangelist has added several concluding verses of diverse origin. The parable ends with v. 8a, and the conclusion embraces vv. 8b-13. One great problem has been how the master could praise the manager's prudence (16:8a). It is worth noting that the master is here not Jesus but the master in the parable. Furthermore, the steward committed no injustice in reducing the amount of the bills. This point becomes clear in the light of the economic situation of the day. The manager lent his master's goods or land at a high rate of interest, even though unauthorized to do so by his master. This interest was the manager's profit. When the debtors are told to write new and reduced bills, the manager merely foregoes his own profits and does not reduce the sum which he pays to the master. The master therefore commends the manager's prudence, his prudent sacrifice of his profits in order to assure his future in view of the crisis. From the prudent action of the manager Christians should learn to grasp the dramatic situation of the kingdom and the crisis that it brings into the lives of men.

In 16:8b-13 Luke records three different ways in which the early Church has moralized the parable. The first sermon, outlined in vv. 8b-9, draws a further eschatological lesson on prudence from the parable. The manager and the children of this world manifest a prudence in their dealings with one another greater than that manifested by the children of light. The second sermon (16:10-12) gives a lesson on responsible management of what is entrusted to a person. The eschatological nuance disappears, and the emphasis is shifted to day-by-day responsibility and fidelity. Finally, the last sermon (which really has nothing to do with the parable) sums up a general attitude toward wealth. If a man allows himself to become completely involved in its pursuit, he cannot serve God. Mammon becomes almost a god itself. After some homiletic considerations the



concluding pages in the form of an extended paraphrase present a succinct exposition of the parable and the Lukan conclusion.—J. J. C.

986. H. LJUNGVİK, "Zur Erklärung einer Lukas-Stelle (Luk. xviii. 7)," *NT Stud* 10 (2, '64) 289-294.

No satisfactory solution has yet been given for the difficult phrase *kai makrothymeis ep'autois*. H. Riesenfeld, in the *Festschrift* for J. Schmid (1963, pp. 214 ff.), has indicated the dependence of the Lukan passage on Sir 35:11-24, in which he takes *makrothymein* to be synonymous with *bradynein*, and renders Lk 18:7: "Wird nicht Gott Recht (eigentlich: Rache) verschaffen seinen Auserwählten, die Tag und Nacht zu ihm rufen, *auch wenn* (es so aussieht, als ob) *er in bezug auf sie auf sich warten lässt?*" But the two verbs do not seem to be synonyms; *makrothymein* in Sir 35:19 means "to be patient (sich gedulden)." In Lk 18:7 the meaning is influenced by the parable and its explanation which precede. In addition, the introductory *kai* does not mean "auch wenn" but is adversative and should be rendered "but (sondern)." The nuance of *makrothymein* here may be brought out by "aushalten" or "ausdauernd sein," and the passage be translated: "Wird nicht Gott Recht verschaffen seinen Auserwählten, die Tag und Nacht zu ihm rufen, sondern hat mit ihnen Geduld?" i.e., "*sondern hält mit ihnen (ihnen gegenüber) aus?*" If the judge who was unjust could not hold out against supplication, this is all the more unthinkable for God. And this is precisely the point of the argument.—G. W. M.

Lk 20:27-40, cf. § 8-951.

987. [Lk 21:20-28] G. BRAUMANN, "Die lukanische Interpretation der Zerstörung Jerusalems," *NovTest* 6 (2-3, '63) 120-127.

Luke's interpretation of the fall of Jerusalem is not necessarily that of Jesus, of the Palestinian or Hellenistic community, or of the Jews. Unlike Mark, Luke separates the parousia from the downfall of Jerusalem. The explanation given by *Redaktionsgeschichte* is that Luke cannot be listed with those who expected a speedy return of Jesus. In fact, the destruction of the city is an event not closely related to the parousia. The city falls through the guilt of the Jews (they killed Jesus). (1) Lk 21:20 f. mentions both the tribulation of the city and the tribulation of the parousia. In Luke's day, the community lived in a time of stress; they could look forward to no other fate than that suffered by Jesus and John the Baptist. But Jerusalem killed both Jesus and the prophets and had to suffer. The parousia was to bring salvation. Rather than suffer the same fate as Jerusalem, the community was to hope for the parousia.

(2) For Luke neither the Passion, nor the Resurrection, nor the destruction of Jerusalem had an immediate eschatological character. The city and the parousia were parts of two separate complexes, the one involving guilt, the other salvation. (3) The Passion raised a question to which the destruction of Jerusalem is the negative answer; the positive answer is the parousia.—D. C. Z.

Lk 22:31-33, cf. § 8-956.

988. W. KÄSER, "Exegetische und theologische Erwägungen zur Seligpreisung der Kinderlosen Lc 23:29b," *ZeitNTWiss* 54 (3-4, '63) 240-254.

Originally the incident concerning the women of Jerusalem consisted only of 23:27-28. The next two verses (29-30) betray distinctively Lukan traits and are only loosely connected with v. 28. The reason why Luke added vv. 29-30 seems to be that he likes to state something important three times (Pilate thrice asserts that Jesus is guiltless), and Luke here gives the third mention of the fall of Jerusalem (Lk 19:39-44; 21:5-36; 23:29-31).

The link between v. 29b and v. 30b is hard to explain unless one supposes that Isa 54:1-10 underlies the two verses. Lk 23:29b reflects Isa 54:1, and Lk 23:30b reflects Isa 54:10. Instead of meaning physically barren women, the term may be metaphorical. The ruin of Sion pictures the end of Israel as a people, as a state, and as the community of God. Yet from the barren God will create for Himself a new people. In Lk 23:30, Hos 10:8 is cited, but the thought underlying Lk 23:29-30 is that of Isa 54:1-10 with its promises of blessedness for the barren. The Isaian passage is used not verbatim but in substance. For Luke, the fall of Jerusalem was not an ordinary event of history but had a special theological meaning and pointed to an event in salvation-history: the new and spiritual Israel which replaces the Israel according to the flesh.—J. J. C.

989. [Lk 24:13-35] A. A. T. EHRHARDT, "The Disciples of Emmaus," *NTStud* 10 (2, '64) 182-201.

The Emmaus story seems to be a self-contained and originally independent account (stopping at v. 32) of a Resurrection appearance. Its characteristics are: the theme of sight indicating that the center of the story is an *epiphaneia*; the working of a supranatural power expressed by passive verbs; and the repeated use of *autos* for the personal pronoun, which emphasizes that the scope of the *epiphaneia* is to bring out the fact that Jesus continued to teach after the Resurrection as He had done before. What Jesus taught was the method of searching the OT for witness to the Christ which developed into the collecting of Christian *testimonia*. Differences in the Synoptic and Johannine treatment of OT texts indicate such a shift from Jewish to Christian *testimonia*. Luke's references to the OT in c. 24 are indicative of the motives for this change; he insists that "all the prophets" and "all the Scriptures" witness to Christ. The Emmaus story is preserved as a myth, but not the myth of a wandering deity as H. Gunkel suggested. It is rather that of an *epiphaneia* to wanderers, paralleled in the myth of Romulus as related by Dionysius of Halicarnassus, *Rom. Ant.* 2, 63, 3 f.

An appendix discusses the parallel story of the appearance of the "martyred" Apollonius of Tyana to his disciples Damis and Demetrius (Philostratus, *Vita* 8, 11 f.). This story is interpreted as a conscious anti-Christian polemic dependent on the Emmaus story.—G. W. M.



990. F.-M. BRAUN, "La aceptación de la fe según san Juan," *Selecciones de Teología* 2 (8, '63) 304-312.

Digest of an article, "L'accueil de la foi selon saint Jean," *VieSpir* 405 (1955) 344-363.

991. J. F. BROWN, "Faith as Commitment in the Gospel of St. John," *Worship* 38 (5, '64) 260-267.

"Faith for St. John is primarily the full personal commitment in love to the person of Christ, which is the first step into eternal life. It initiates communion, a communion that will come ultimately in vision. And it stimulates engagement, both historical and eternal, in the life of Church. Such engagement involves renunciation, but renunciation which is ordered to act. It is a response, not a negation. It is a total, free spiritual commitment of the believing person to the person of God himself. It is a personal commitment that gratefully accepts the Gift of God."

992. J. HOWTON, "'Son of God' in the Fourth Gospel," *NTStud* 10 (2, '64) 227-237.

John is reporting facts and not merely interpreting when he recalls the title "Son of God" as used by John the Baptist (1:34): he wishes to show that the title meant something to the Baptist but was also to mean much more. We may recover the Baptist's understanding of the title from the OT, where the people Israel as a nation is the son of God. It is possible that the title would therefore also suggest the people of God who would arise at the end of time and whom John the Baptist felt called to prepare. When he proclaimed Jesus to be the Son of God, in a very carefully constructed climactic passage, he meant that Jesus was the new chosen of God in the way Israel had been. And the message of the Fourth Gospel is to show that Jesus was also God Himself incarnate. Along the way John clears up other interpretations of the title that derive their meaning from the nation Israel as son of God: Nathanael understands it as the king of Israel (1:49) and the Jews as the individual in Israel (8:41). Jesus is shown throughout the Gospel as constantly refining the notion of Son of God in the true sense in which it applies to Him. But Jesus Himself preferred to use the title "Son of Man" to represent the same reality, the nation Israel.—G. W. M.

993. F. JUBERÍAS, "Anotaciones sobre la mariología de San Juan," *EphMar* 13 (1, '63) 41-59.

Special consideration of Jn 19:25-27 and especially of Apoc 12:1-18 reveals that Mary is symbol and archetype of the Church. As an individual she is, as it were, an "incorporating personality" who prefigures the total group of God's people.

994. D. MOLLAT, "Rassegna di lavori cattolici su S. Giovanni dal 1950 al 1961," *RivistBib* 10 (1, '62) 64-91.

A decade of Catholic studies on the Fourth Gospel is reviewed under the headings: textual criticism; literary unity; author and original milieu; literary genre; commentaries and theology.

995. M. LÀCONI, "La critica letteraria applicata al IV Vangelo," *Angelicum* 40 (3-4, '63) 277-312.

On certain fundamental points the evolution of the Gospel has been as follows. (1) The roots of the material existed in the primitive Christian catechesis. (2) Little by little the oral gospel assumed a distinctively Johannine tone and small unities (I-words, logia) emerged. This material was composed in Aramaic during the apostolate in Palestine and Syria. (3) Meanwhile the Apostle was meditating Jesus' words and deeds and penetrating their profound meaning. Narratives began to be expanded, the discourses become more pointed for doctrinal instruction. (4) The material commenced to be grouped into the first organized nuclei; the book of signs appears, and the great discourses begin to take shape. (5) Finally, the Evangelist set himself to the work of composing the Gospel. (6) But he did not live to complete the task which was finished by his disciples. They found matter left by John and inserted it where it seemed fitting. Thus at the end of the first century the Church received the Fourth Gospel as the combined production of the Evangelist and of one or more of his disciples.—J. J. C.

996. J. SOSSALLA, "Milczenie Ewangelii św. Jana o słowach ustanowienie eucharystii św. (Evangelium Johanneum cur `sileat verba institutionis Eucharistiae)," *RuchBibLit* 16 (5-6, '63) 251-261.

The accepted view is correct that the early Church had no need of still another account of the institution of the Eucharist aside from that of the Synoptics and Paul. It is incorrect to say that copyists might have accidentally omitted John's account, or that in all modesty John would have refrained from reporting items which would place his own person in a favorable light.—W. J. P.

997. M. C. TENNEY, "The Imagery of John," *BibSac* 121 (481, '64) 13-21.

The main truths of the Gospel are transmitted by less than two dozen terms such as "light," "bread," "water," "shepherd," which with few exceptions are applied to Christ Himself.

998. [Jn 1:1-18] E. HAENCHEN, "Probleme des johanneischen 'Prologs'," *Zeit TheolKirche* 60 (3, '63) 305-334.

The Evangelist has taken over a hymn which was not, as Bultmann claims, an Aramaic, Gnostic hymn in honor of John the Baptist. Instead it was Christian, as E. Käsemann and R. Schnackenburg maintain. These scholars, however,



assume that the hymn had too regular a form, since it seems to have been composed in a rhythm much freer than they suppose.

The first part of the hymn makes use of a wisdom myth that was widely known in the ancient East. Originally it was a melancholy heathen lament over the fact that wisdom finds no place in this confused world. But Judaism took over the hymn and transformed it into praise of the Torah, for wisdom found a resting place in Israel. A new orientation was added to the myth in the Christian hymn and much more in John's prologue since the Logos finds a believing community which is praised in the second strophe.

In three places, vv. 6-8, 12-13, 15, there are interpolations which come not from the Evangelist but from the person who added c. 21. Ultimately we conclude with most scholars that the prologue has three levels: a hymn taken over by the Evangelist; the few words with which he adapted the hymn to his purpose; the few interpolated verses.—J. J. C.

999. [Jn 1:1-18] L. J. KUYPER, "Grace and Truth. An Old Testament Description of God, and Its Use in the Johannine Gospel," *Interpretation* 18 (1, '64) 3-19.

The OT counterparts of grace and truth (Jn 1:14) are *hesed* and *'emet*. N. Glueck has demonstrated that *hesed* was used by the ancient Hebrews to describe a relationship of loyalty and mutual responsibility to members within a covenant or within any other established fellowship. The Hebrew word for truth is *'emet*. Taken by itself as used to express relationship it has the idea of faithfulness and dependability. Taken together, *hesed* and *'emet* seem to be a hendiadys and to stress the concept of faithful loyalty or dependability in covenantal fellowship.

The Prologue of the Fourth Gospel says that the Word is full of grace and truth and that we have all received of His fullness, grace upon grace (Jn 1:14-16). Just as in the OT "the covenantal faithfulness of God happened to Israel time upon time, so also within the first generation of Christian believers God's faithful, redemptive grace in Christ came time upon time."

Surprisingly grace occurs four times in Jn 1:14-17 but not in the rest of the Gospel, yet truth appears in the Gospel some 25 times. It is suggested that John abandons the word grace because he intends to have truth carry the full import of both truth and grace. For the Greeks, truth (*alētheia*) was something abstract. But for the OT Jews, truth meant a God-man relationship manifesting faithfulness. There seems to be a scholarly consensus that the Fourth Gospel has fused the Hebrew and the Greek ideas of truth. In Pilate we find the Greek mind which is puzzled by Jesus' statement about truth (Jn 18:37-38). John's intent in the scene is "to place Jesus, the fullness of truth, vis-à-vis Pilate, who represented truth of the Greek world. Salvation-truth is not to be found in Greek or Roman systems of culture or law, nor in truth as they understood it. Rather, salvation-truth is incarnated in Jesus; and it is through him that salvation-truth becomes redemption for the world."—J. J. C.

1000. H. LEROY, "Das Weinwunder zu Kana. Eine exegetische Studie zu Jo 2,1-11," *Bibel und Leben* 4 (3, '63) 168-173.

While v. 11 provides the key to understanding the pericope, many problems still must be clarified. (1) Billerbeck has shown that "What is that to me and you, woman?" seeks to ascertain what motivates Mary's remark in v. 3. (2) The "hour" of v. 4 refers to Jesus' Passion and Resurrection; in this hour at Cana Jesus' glory begins to be manifest, and His disciples believe. (3) How Jesus' mother knew of His power as in v. 5 was never asked, for the pericope stems from a Jewish circle in which Mary was regarded as the authority on Jesus' deeds. It was self-evident to this circle that she believed in her Son and knew His power.—D. J. H.

1001. [Jn 2:1-11] J.-P. MICHAUD, "Le signe de Cana dans son contexte johannique," *LavThéolPhil* 19 (2, '63) 257-283. [Cf. § 8-621.]

The sign of Cana, to be understood, must be placed in the structure of the Gospel. First one must decide what was John's intention in relating this incident as he did and where he did. The Evangelist, we know, is both a witness and a theologian. As a witness he reports historical facts; as a theologian he interprets them in a theological pattern. As a result, the historical facts are somewhat stylized and, while the historical value is not affected, the incidents can not be reconstructed in full detail.

In the Cana pericope John relates the facts but with a predominantly theological interest, using the facts as a sign of something else. In this case he emphasizes the change of economy which will take place at the final hour when the mysterious woman of Cana will reappear.

The unusual title "woman" given to the Mother of Jesus suggests John's Marian theology. He traces in broad outline Mary's mission in the mystery of salvation: her association with Christ's work, her spiritual maternity of the faithful. Some of the points made in this article may be questioned, but others seem well established. Such are the Messianic import of the term "woman," the relation of the "hour" to the glorious Passion, and the general symbolism of the change of economy.—J. J. C.

1002. R. SCHNACKENBURG, "Zur Traditionsgeschichte von Joh 4,46-54," *Bib Zeit* 8 (1, '64) 58-88.

A number of individual observations indicate that the passage was taken by the Evangelist from a miracle source, and John by inserting vv. 48-49 has "corrected" the source by giving his own understanding of the meaning of a "sign." In many important details the incident agrees with the Synoptic narrative of the Centurion of Capernaum (Mt 8:5-13; Lk 7:1-10), and one can justly conclude that all three accounts relate the same original event despite considerable differences even among the Synoptics themselves. These differences can be traced back to the individuality of the narrators who in handing on their tradition sought to present only the essentials of the event that would help the faith and life of the Christians.



The sign source, from which the healing stories have been drawn, includes besides the two Cana miracles, the healing of the man born blind (Jn 9), the raising of Lazarus (Jn 11) and very probably also the multiplication of the loaves and Jesus' walking on the waters (Jn 6:1-21). The similarity of the Johannine and Lukan traditions shows that both Evangelists drew from closely related sources. For that reason it is an open question whether or not the miraculous draught of fishes (Lk 5:4-11; Jn 21:3-11) was found twice in the original Johannine source, each account referring to a different incident in the life of Jesus.—J. A. S.

1003. [Jn 5:24-29] C. BOROWICZ, "Resurrectio prima—resurrectio secunda," *RuchBibLit* 16 (5-6, '63) 235-251.

The biblical doctrine of a first and second, or spiritual and physical resurrection (Jn 5:24-29) has roots in Ezek 37:1-14 and Isa 26:13-21. Both prophets link the two ideas of rebirth, i.e., the nation's spiritual resurrection in the land of Israel and the future glorious resurrection of the body in Messianic times as necessary cause and effect, but they differ in the manner of presentation.—W. J. P.

1004. [Jn 6] J. BLIGH, "Jesus in Galilee," *HeythJourn* 5 (1, '64) 3-26.

This study of Jn 6 shows that the whole chapter is designed as an explanation of the failure of Jesus' ministry in Galilee: as a result of his "hard words" the initial enthusiasm of the people gradually evaporated, until only the Twelve remained with him. Within this framework St. John has placed his Eucharistic doctrine. Thus, whereas the Synoptics place Jesus' moral teaching in Galilee and His Eucharistic teaching at the Last Supper, John has reversed this arrangement, perhaps to combat a tendency to treat the sacraments as a substitute for works of charity. The difficulties of 6:61-63 are explained by the hypothesis that these verses were originally written to follow v. 51a (vv. 51b-58 being an insertion, made by the Evangelist, to bring out the Eucharistic doctrine implicit in the chapter from the beginning).—J. F. Bl. (Author).

1005. P. BORG, "Observations on the Midrashic Character of John 6," *Zeit NTWiss* 54 (3-4, '63) 232-240.

To understand the discourse in Jn 6 one needs to realize the midrashic manner in which the quotation "He gave them bread from heaven to eat" (6:31 = Ps 78:24) is obviously paraphrased throughout 6:32-58, as can be seen from the repeated words. The systematic structure of this paraphrasing becomes evident because the final word of the quotation *phagein* (6:31b) does not occur in 6:32-48. But in 6:49 it is introduced into the exposition, and for the rest of the discourse the term holds the central position.

Another midrashic element in the discourse is a pattern of contrast followed by a sentence giving the reason. "Not Moses . . . gave you the bread . . . My Father gives you the true bread . . . For the bread . . ." (6:32-33). This pattern is found in the Palestinian midrash and in Philo. A further illustration is the

pattern of exegetical debate (Jn 6:41-48) such as is found in Philo and in the Palestinian midrash. The pattern includes these five points: (1) a quotation from the OT; (2) an interpretation; (3) an objection to the interpretation that has been proposed; (4) the repetition of the interpretation; (5) the answer to the objection and the solution of the problem.

Much attention has been paid to the *egō eimi* saying (6:35a), but as yet it has not been related to John's midrashic treatment of the OT. The phrase is a formula used when a word from the OT is identified with a person or figure in the first person singular. For example, the Baptist identified himself with the voice in Isa 40:3. In Jn 6:35, 41, 48, 51, therefore, the phrase *egō eimi* should be recognized as a midrashic formula by which the words "bread, etc." from the OT quotation cited in 6:31b can be identified with Jesus in the first person singular. Finally, in 6:36 the *hoti* is not *recitativum* but causal, and the verse should be rendered: "But I said 'you,' because you have seen me and yet do not believe." This usage is paralleled in Philo.—J. J. C.

1006. [Jn 6:1-59] T. WORDEN, "The Holy Eucharist in St John—II," *Scripture* 16 (33, '64) 5-16. [Cf. § 8-624.]

The interpretation of Jn 6 is based on two principles. (1) The entire discourse, including 6:51c-58 with its allusion to the manna, is Eucharistic. (2) The discourse was written for Christians who celebrated the Eucharist frequently. The setting is literary rather than historical. This need not cause surprise since John seeks to draw out the true meaning of the life and death of the Son of God. The Evangelist, therefore, did not hesitate to rewrite, compress and rearrange his material.

The opening narrative (6:1-25) should be separated from the discourse (6:26-58) for these reasons. (1) The immediate link (6:22-24) between the two is clumsy. (2) In the narrative the men proclaim Jesus to be the prophet (6:14), while they are credited in the discourse with no higher ambition than to fill their bellies (6:26). (3) There is no reference to the feeding of the crowd on the previous day in the statement concerning the manna miracle of Moses (6:31). This evidence suggests that John has woven together what Jesus said on at least two different occasions. One of the occasions could have been the feeding of the multitude, the other the Last Supper. To determine the original historical contexts of Jesus' teaching is bound to be conjectural, but that has not been the real task of this article. Its point has been to interpret Jn 6 as it now stands, "to determine what its author intended to convey, and not what the words meant at the time they were first uttered."—H. B. B.

Jn 6:66-71, cf. § 8-964.

1007. [Jn 7:53—8:11] J. D. M. DERRETT, "Law in the New Testament: The Story of the Woman Taken in Adultery," *NTStud* 10 (1, '63) 1-26.

From the material on Jewish law and the Pentateuch submitted here it may be possible to recreate the actual event, to reach the position which Jesus'



questioners occupied on that day. Jesus is asked, either as a rabbi or as a prophet, to decide a matter of practical law in the case of a woman actually accused by two or more witnesses. But the situation is a doubtful one on many accounts: if the laws respecting witnesses and the like were observed, the case suggests that the husband may have deliberately sought to trap his wife in adultery and the witnesses were guilty at least of failing to prevent the crime. The case is brought to Jesus in an effort to test Him. The woman was neither being tried officially nor was she en route to execution, but was at the mercy of a zealous group seeking to lynch her. The questioners presented a genuine doubt to Jesus: whether the woman could lawfully be stoned without the witnesses having to prove that she had been duly warned before the offense.

Jesus answered first by writing something, probably because judges did not announce their authorities and because the spoken word would limit the possible meanings of a text by vocalizing it. The most likely text would be Exod 23:1b: "You shall not join hands with a wicked man (*rāšā'*)" or by varying the last word, "You shall not associate with wickedness (*rešā'*)."<sup>1008</sup> Moreover, the context in Exod 23 contains many propositions relevant for the situation. Secondly, Jesus answers orally, insisting upon the innocence and competence demanded of the witnesses and thus calling attention to the doubts in the case. Finally, He writes again, this time doubtless citing Exod 23:7a to round off his "opinion": "From a false matter keep far," which alludes to the witnesses and especially to the example of the ancient Susanna story. The point of the incident is perhaps "that Jesus required the whole Law to be applied even in contexts where the usual formalities would be relaxed. Criminal justice ought to lie in clean hands."<sup>1009</sup> —G. W. M.

Jn 12:27-30, cf. § 8-856.

1008. B. SCHWANK, " 'Es ist gut für euch, dass ich fortgehe': Jo 16,4b-15," *Sein und Sendung* 28 (8, '63) 340-351. [Cf. §§ 8-195—198.]

After the interruption of the Parable of the Vine and Branches (15:1—16:4a), the Farewell Discourse, properly so called, is resumed, since the speaker once more is one who is departing. Jesus' words: "None of you asks me, 'Where are you going?'" (16:5) do not contradict 13:36 and 14:5 in which Peter and Thomas have asked the question. The solution of this apparent contradiction is found, not in a transposition of the passages, nor in the hypothesis of a doublet, but in the recognition of a Semitism—"none" here means "no one any more." With this trait, the Evangelist portrays the disciples' sorrow.

The difficult verses 16:8-11 are interpreted, with M.-F. Verrouard and I. de la Potterie, to mean that the Spirit argues in the hearts of the faithful against the world and for Christ. John conceived the Spirit's action in a way different from that of the Synoptics (Mk 13:11 parr.). According to John the Spirit is primarily sent to the disciples to enable them fully to understand Christ and His teaching; only indirectly does the Spirit's work concern the world. Jn 16:13-15 reveals a definite order in the work of the three divine Persons in the redemption of man. The Son speaks to us what He hears from the Father;

the Paraclete clarifies for us what He hears from the Son; thus we are led to Christ, and in Christ we find the Father.—B. S. (Author).

1009. B. SCHWANK, "Sieg und Friede in Christus: Jo 16,16-33," *Sein und Sendung* 28 (9, '63) 388-400.

The term *mikron*, often repeated in this passage, has not one, but several meanings. The predominant meaning is the brief time between the sorrow of parting on Good Friday and the joy of Easter Sunday. Yet Jesus is thinking also of His return to the Father and of His spiritual visiting of His own during the period of the Church. Finally, the sorrow of Good Friday and the joy of Easter Sunday are a projection of the suffering of life and the happiness of eternity.

Jn 16:25 reflects the early Church tradition that the Messiah taught in parables; the Evangelist overlooks the fact that in his Gospel Jesus uses few metaphors. The high point of John's Christology is found in 16:28 which has no parallel in the Messianic ideas of the Qumran Essenes; the Johannine text is rather reminiscent of Isa 55:10-11. Jn 16:31 should be read, not as a question, but as a statement and means: "Now, when you are safe, you confess your faith, but times will change." Peace in Christ and tribulation in the world (16:32) need not be separated in time. The Christian can suffer in the world while sharing in the victorious peace and in the Easter joy of Christ.—B. S. (Author).

1010. B. SCHWANK, "'Vater, verherrliche deinen Sohn': Jo 17,1-5," *Sein und Sendung* 28 (10, '63) 436-449.

The High Priestly prayer is the title usually given to c. 17. Perhaps, however, M.-E. Boismard's suggestion is better—the royal priestly prayer. In the first place, c. 17 does not introduce the Passion; the prayer forms the conclusion and the climax of the Farewell Discourse. With good reason, C. H. Dodd has pointed out parallels in the Hermetic writings, in which as here the prayer itself becomes sacrifice. The words of Jesus are a concluding hymn which becomes the sacrificial prayer of the priest king. At the same time this chapter gathers together the spirit of what has been illustrated in the historical events of cc. 18-21. In 17:3 Jesus does not intend to define eternal life. A comparison with Jn 3:19 shows that 17:3 means "eternal life *results* from the fact that we know thee." In 17:5 Jesus prays, not for reward, but for His return (now with His human nature) to the glory of His divine pre-existence. Moreover, He asks for the glory that will be His through the faith of the Church, and finally He asks for the eschatological union with the Church that she may be part of His eternal glory.—B. S. (Author).

1011. B. SCHWANK, "'Für sie heilige ich mich, die du mir gegeben hast': Jo 17,6-19," *Sein und Sendung* 28 (11, '63) 484-497.

The prayer of Christ for His own (17:6-19) is a model for all those entrusted with the care of souls. Jesus makes two similar, but not identical, requests: that the Father may protect His own from the evil one (17:9, 15) and sanctify them in truth (17:19). The reason for these two petitions is briefly outlined in 17:6-8.



In 17:9, *erōtaō* should not be translated "ask" because the Fourth Gospel uses "ask" (*aiteō*) when the disciples pray to God but never when Christ addresses the Father. In 17:11b, the better reading is *ho* ("which") because in biblical language the "name" includes the entire being. In the same verse, Jesus asserts His essential equality with the Father. The address "Holy Father!" does not describe God negatively as one set apart, but positively as one absolutely pure. Looking backward, 17:13-14 summarize in the form of a prayer what has been taught in the three previous chapters. In 17:15, the "evil one" is not the devil, which indicates a difference in terminology between the Gospel and 1 John. Because of the preceding verse (17:18), the full meaning of 17:19 is: as thou hast sent me, I also send them; and as I sanctify myself for them, they also should sanctify themselves in order that they also may sanctify others.—B. S. (Author).

1012. B. SCHWANK, " 'Damit alle eins seien': Jo 17,20-26," *Sein und Sendung* 28 (12, '63) 531-546.

The third and most important section of Christ's royal priestly prayer commences with 17:20. Jesus' petition "that they may all be one" (17:21) implies, not uniformity, but true unity of all Christians without any confessional barriers, as a comparison of 17:21 with 10:30 makes clear. The Johannine idea of "one" (*hen*) recalls the "oneness" (*yahad*) of the Qumran Essene circles. In both cases, the cultic and priestly character of the community is the heart of the concept.

The mandate of Christ that all may be one, when compared with a divided Christianity, recalls the tragic lot of God's people in the OT who, as a preparation for the Messiah, were given certain tasks that the people as a whole could not fulfill. In Jn 17:25, the address "Just Father!" marks an advance over the title "Holy Father!" (17:11; cf. 1 Cor 6:11). This justice refers, not to God's avenging wrath, but to His goodness and loving-kindness. In 17:26, the love of God which should abide in the faithful, is the Holy Spirit who is so often mentioned in the Farewell Discourse. For only if the love of the Father means the Holy Spirit, can one understand how Christ places Himself beside this indwelling love and prays that He and this love may dwell forever in the faithful.—B. S. (Author).

1013. J. PERRET, "Notes bibliques. La prière sacerdotale (Jean 17)," *VerbCaro* 18 (69, '64) 119-126.

After a general introduction, the chapter is divided into three sections, each of which is provided with a commentary followed by a meditation.

1014. C. J. GALVAN, "Ut Omnes Unum Sint (Jo 17, 21)," *RevCultBib* 7 (23, '63) 36-59.

This exegetical and theological study written in Portuguese, concerning the Johannine view of the unity of Christians with Jesus and the Father, includes contemporary studies and the commentaries of St. Augustine.

1015. [Jn 21:15] J. F. X. SHEEHAN, "Feed my Lambs," *Scripture* 16 (33, '64) 21-27.

The expression "Feed my Lambs" is obviously a metaphor. As such it has impositions or dimensions of meaning. This "cluster of ideas" forms a background in whose light the metaphor may be interpreted. John's Gospel is written against an OT backdrop; this metaphor is OT oriented. A study of "feeding" or "shepherding" in the OT—the Hebrew root is the same for both—shows the image is constantly used to express exercise of authority. Even more, in the OT, it is frequently used of authority exercised by God Himself or delegated by Him and exercised by His instrument.—J. F. S. (Author).

*Acts of the Apostles*

1016. E. HAENCHEN, "Judentum und Christentum in der Apostelgeschichte," *ZeitNTWiss* 54 (3-4, '63) 155-187.

Luke's purpose in Acts is to present the Christian gospel as a credible preaching of the Resurrection. Hence he adopts the tradition of forty days (Acts 1:3) although this disagrees with Lk 24:50-51 where the Ascension occurs on Easter Sunday. Throughout the Acts, miracles and signs confirm the preaching, especially the mission to the Gentiles which Peter explicitly approves. With Acts 21 the curtain falls upon the Jewish Christian community with which Luke apparently is not further concerned, for he does not mention the fall of Jerusalem.

Another purpose of Luke is to show that the Christian faith is the continuation and fulfillment of Judaism. Like the Pharisees, Paul preaches the resurrection of the dead (Acts 23:6). His gospel does not disagree with what Moses and the prophets proclaimed (Acts 26:22). The Resurrection, therefore, was important for Luke not only to prove that the Church is the true Israel but also to make clear that Rome should tolerate the Christian faith just as it did the Jewish religion.—J. J. C.

1017. [Acts 1:1-11] J. F. WALVOORD, "The Ascension of Christ," *BibSac* 121 (481, '64) 3-12.

The Ascension is studied according to three aspects—Christ's departure from earth, His arrival in heaven and the theological significance of the event.

1018. [Acts 2:1-42] J. A. DOWNES, "The Feast of Pentecost. Some meanings of the festival in the Bible and the liturgy," *RevUnivOtt* 34 (1, '64) 62\*-69\*.

The Bible and liturgy, the Old Covenant and the New Covenant, prophecy and fulfillment have all shaped the Feast of Pentecost. "The feast originated in the Pentateuch as an offering of firstfruits, decreed for Israel on Mount Sinai. The liturgy as it developed drew its texts from the Bible; and the liturgical use in its turn gave a new interpretation to the biblical text, and an added meaning to the feast. The new, commemorative, meaning was derived from the Giving of the Law lesson (Exodus 19-20); it was, of course, compatible with the Bible, but



not expressed therein. The development was ratified by God and became the term of the fulfilment of Pentecost in the days of the Messias; and thus St. Peter could take a lesson from the liturgy on the first Pentecost of the New Covenant to explain to the Jewish people what God was working. Pentecost, the inauguration of the New Covenant, fifty days after the Redemption (Pascha), fulfils its type, Pentecost, the commemoration of the Covenant of Sinai, fifty days after the Passover of the Old Law."

Acts 2:1-42, cf. § 8-1179.

1019. [Acts 7] O. SOFFRITTI, "Stefano, testimone del Signore," *RivistBib* 10 (2, '62) 182-188.

According to Lk 24:46-49 two elements enter into the concept of a witness: (1) direct experience of the facts narrated; (2) the understanding of the theological meaning of the facts as made clear from Scripture, i.e., the realization that Jesus' life, work and doctrine are the fulfilment of a divine plan foretold by Moses, the prophets and the Psalms (Lk 24:44). The first element is manifest in the speeches of Acts. The second element derives from the Spirit who gives the disciples a firm conviction of the truths revealed and imparts to them courage that they may fearlessly proclaim these truths.

The loftiness of the concept of witnessing is evident from various facts. In past ages God did not leave Himself without witness (Acts 14:16-17), and Acts uses the term *martys* and cognate expressions only for the Twelve and for Paul. Though not called a witness, Stephen demonstrated the qualities of a witness in his preaching and especially in his defense which he sealed with the testimony of his life's blood.—J. J. C.

1020. C. PERROT, "Un fragment christo-palestinien découvert à Khirbet Mird (*Act.*, X, 28-29; 32-41)," *RevBib* 70 (4, '63) 506-555.

Among the fragmentary MSS discovered at Khirbet Mird in 1952 is a parchment containing Acts 10:28b-29, 32c-41a—the oldest known text surviving from the Palestinian Christian churches. It is, of course, a translation from the Greek. It shows marked affinities to Codex Bezae; it is not dependent on either the Peshitta or the Philoxenian Syriac texts, but probably is dependent on the lost "old Syriac." The MS itself is from the sixth century, but the text it contains may be dated anywhere between 350 and 600.—J. F. Bl.

1021. [Acts 15:6-29] P. GAECHTER, "Geschichtliches zum Apostelkonzil," *Zeit KathTheol* 85 (3, '63) 339-354.

Notwithstanding divergences in the presentation owing to various viewpoints, Luke's account of the council of Jerusalem is historically correct. The participants in the council were the apostles Peter and John, James and priests from Jerusalem and from some Greek communities. The necessity of summoning a council is explained by the fact that Peter at that period could not be reached in order personally and authoritatively to decide the issue. The council was a substitute for an appeal to Peter.

Unexpectedly Peter appeared in Jerusalem—probably on the occasion of the feast of Tabernacles—just as the council was convening. His unexpected appearance resulted in the strange sequence of speeches: Peter spoke first, and only then could Paul, Barnabas and the others present their opinions. Peter plunged *in medias res* and thereby caused not a little confusion in the deliberations (cf. 15:12a). It was James who was able to restore the proper order of procedure.

For the first beginnings of the idea of a council we must look to the letters of Paul. In these writings eight or thirteen are joined with him as sending the letters; they are named in order to strengthen Paul's authority. He also expressed the most important apostolic teaching usually in a "we-form" and thus placed himself in the line of apostolic tradition. For this principle was the theological foundation of the council—the conviction that the truth of tradition lay in the agreement of those who had been consecrated and who were the bearers of tradition. In the actual council the role of Cephas is noticeably diminished (cf. Acts 15:23), for the council would have taken place even if he were not present (Acts 15:25, 28). Nevertheless everyone felt himself morally united with Peter and accepted his word as decisive.—J. A. S.

1022. [Acts 15:6-29] M. MIGUENS, "Pietro nel concilio apostolico," *RivistBib* 10 (3, '62) 240-251.

The central authority in the Council of Jerusalem was not an individual but a collegiate body. Nevertheless the primacy of Peter is manifest. Cullmann maintains that Peter did not preside over the council because he had by that time ceased to be head of the Church and was then head only of the mission to the Jews, as Paul was head of the mission to the Gentiles. Actually, the account in Acts 15 brings out the pre-eminence of Peter. It is his influence that is decisive; after he speaks the rest are silent (15:12); and the final decree embodies his ideas. The intervention of James is not for the purpose of changing anything that Peter has proposed but only to soften the blow for those who have been overruled. Cullmann unsuccessfully argues from Acts 15 and from Galatians that by the time of the council James had taken Peter's place as head of the Church.—J. J. C.

1023. R. S. CHERRY, "Acts xvi. 14f.," *ExpTimes* 75 (4, '64) 114.

"This note seeks to drive the last nail into the coffin of the 'baptism by households' defence of paedobaptism." Beasley-Murray has disposed of the other cases of baptism of households; that of Lydia remains but is inconclusive. Only an argument from silence supports infant baptism here, and therefore the question must be argued solely on theological grounds.—G. W. M.

1024. [Acts 17:27] G. TURBESSI, "*Quaerere Deum*. Il tema della 'ricerca di Dio' nella S. Scrittura," *RivistBib* 10 (3, '62) 282-296.

The concept of seeking God is studied in the Hebrew Bible, in the LXX and in the NT. Paul, like the Jewish missionaries, used terms of Greek philosophy



to express new religious ideas. The phrase "seek God" (Acts 17:27) seems to retain in some degree its Greek background and to signify that God is known intellectually by knowledge of His creatures. However, conformably to the thoroughly biblical nature of Paul's discourse, the phrase seems also to emphasize the traditional OT meaning that knowing God implies not merely intellectual but also practical knowledge which is shown by the acknowledgment of God's sovereign rights over man.—J. J. C.

1025. A. W. ARGYLE, "Acts xix. 20," *Exp Times* 75 (5, '64) 151.

Many examples of NT or Lukan usage of *ho logos tou kyriou*, *kratos* and *logos* make the following translation almost certainly the correct one: "Thus by the might of the Lord the word increased and prevailed."

## EPISTLES—APOCALYPSE

### *Paul*

1026. M. BARTH, "The Challenge of the Apostle Paul," *Journal of Ecumenical Studies* 1 (1, '64) 58-81.

Protestant understanding of Paul's doctrine of justification is often coupled with a certain amount of polemic against the legalism, institutionalism and traditionalism of Peter and his Roman followers. (1) Interpreters of Paul are asked to determine whether or not the Apostle has any ecumenical significance beyond the polarization of a Hellenizing, individualistic or existential understanding of faith on the one hand and a Judaistic, collective or institutional conception on the other. Exegetical inquiry simply oscillates from one extreme to the other. But it is possible that neither a sacramental/institutional nor a fideistic/individualist understanding of faith does justice to what Paul actually wished to express when he used the term "faith."

(2) It is both dangerous and misleading to make any principle, even that of justification by faith alone, the center of all that Paul has said (as did the Tübingen school). He preaches more than the salvation of individuals from guilt and sin. Not only is change effected in man's soul, but a total change has taken place in the cosmos. Paul's meaning, therefore, is distorted if all his statements are passed through an anthropological bottleneck and are considered meaningful only as they can be verified by changes effected in man. In addition, the Western Church has placed too much emphasis in the *theologia crucis* and not enough on the Resurrection's relevance to our daily life. Paul's conception of justification should be applied to the daily conduct of Christians in their secular environment, in their occupations and in their political responsibility.

(3) In asserting justification by faith, not by law, Paul "does not proclaim salvation in the name of a high moral law which supersedes ceremonial laws. Instead of a principle of grace that can or must overcome (depending on each man's personal decision) the principle of law, Paul proclaims the reality and rulership of grace." His specific emphasis lies in affirming the incorporation of the Gentiles into full citizenship in God's kingdom.

(4) On Pauline questions that may be termed strictly historical, A. Schweitzer, R. Bultmann, W. D. Davies, J. Munck and H.-J. Schoeps have offered dramatic and diverse solutions. As can be seen, the "task of interpreting Paul as faithfully as possible and of responding to his challenge remains to be fulfilled."—C. N. B.

1027. R. BULTMANN, "DIKAIOSYNĒ THEOU," *JournBibLit* 83 (1, '64) 12-16.

E. Käsemann in *ZeitTheolKirche* 58 (3, '61) 367-378 [cf. § 7-205] maintains that the Pauline phrase *dikaiosynē theou* signifies God's salvific action or His salutary might. On the contrary, the term means the justice given by God to man, and "of God" is a genitive of author. This is evident from Rom 3:26, etc. Käsemann argues that the justice of God is personified in Rom 1:17 and 10:3 and therefore must mean God's action. The conclusion does not follow. The gift of justice is naturally the result of God's action, but the term justice need not necessarily describe that action itself.

Käsemann insists that Paul has taken over and freely transformed a formula current in Jewish writings, especially in apocalyptic. Granted that the term occurs as a generic one which can be applied to various situations, nevertheless it never is found in the OT, in late Jewish literature or in the Qumran scrolls as a formula, i.e., as an expression with a very definite meaning and which refers to a special situation or event such as the "now" of Rom 3:21. In Jewish usage the term signifies God's judicial justice or, more frequently, His salvific action, but there is no "now" corresponding to that of Paul's thought. The Apostle, therefore, did not transform and universalize an existing Jewish formula; he created a new one.—J. J. C.

1028. E. KÄSEMANN, "Paulus und der Frühkatholizismus," *ZeitTheolKirche* 60 (1, '63) 75-89.

Paul's theology is contrasted with that of early catholicism which begins in the NT itself, e.g., in Ephesians, Luke and the Pastorals. The evidence shows that "considered from a purely historical standpoint . . . Paul is willingly and unwillingly a forerunner of early catholicism."

With the decline of expectation of an imminent parousia, early catholicism sees the Church as an enduring institution, "an integral component in the salvation event." *Heilsgeschichte* replaces apocalypticism. The Spirit and the sacraments become possessions of the Church. Sacred is demarcated from secular, clergy from laity. Ordination and apostolic succession supersede the Pauline idea of "charismatic" leaders.

In his genuine letters, Paul reveals himself as a "lone wolf" carrying on a frenzied mission to the Gentiles in the brief period before Christ's return. However, in these letters there are seeds of the doctrines of early catholicism. For example, Paul who explicitly writes little about the Church, uses the term "Body of Christ" not ecclesiologically but for paraenesis; early catholicism e.g., in Ephesians, then reworks this idea into a doctrine of the Church.



Generally speaking, early catholicism takes over and reworks concepts which Paul received from, and shared with, Hellenistic Christianity. But the authoritarian Church structure of early catholicism is adopted from earlier Jewish Christianity. Finally, Luke reworks the story of Paul lest the Apostle appear a "Christian freebooter" working without the Church's guidance and approval.

The decline of apocalyptic hope and the need to check "enthusiasm" bring necessary changes in the early Church; nevertheless Paul's letters remain in the canon. In times of crisis, his teachings are re-discovered and serve to purge and renew the Church. In the present discussion within the Church, Paul can well serve as an "uncommonly attractive touchstone for genuine Catholicity and original Protestantism."—A. T. K.

1029. W. G. KÜMMEL, "Jesus und Paulus," *NTStud* 10 (2, '64) 163-181.

The relationship between Jesus and Paul has again become a living problem because of new views brought to bear on it in the most recent years. Jewish research has lately stressed the opposition between Jesus as the faithful Palestinian OT Jew and Paul as the Diaspora Jew who under Hellenistic influence repudiates Judaism. Among Christian scholars E. Stauffer (*Jesus, Paulus und wir*, 1961) posits an opposition and argues that we must reject the Pauline interpretations when there is conflict. The question of the historical Jesus has also underlined our problem. W. Schmithals [cf. § 7-858], following Bultmann, asserts that Paul knew only the fact of Jesus ("das 'Dass', nicht das 'Was'") and His crucifixion as the basis of his kerygma. E. Jüngel (*Paulus und Jesus*, 1962), using the terminology of E. Fuchs, contrasts the speech-events of the central Pauline doctrine of justification with the preaching of Jesus, particularly the parables, which stress the presence of the kingdom.

Against this varied background, along what lines may the problem of Jesus and Paul be solved? We must begin by understanding the basic character of Pauline theology and then of the preaching of Jesus. (1) Three problems must be faced in regard to the first. (a) The nature of Pauline eschatology: in view of the centrality of justification in Paul, his eschatology looks to past, present and future. (b) Paul's *religionsgeschichtlich* position: the "Jewish-or-pagan" alternative is oversimplified; Paul depends upon both apocalyptic and rabbinic Judaism (but not Hellenistic) and departs from them as his dependence on the Christian kerygma requires. (c) The meaning of the person of Jesus for Paul: not only the existence but also the concrete person of Jesus, and some of His sayings as norms of conduct, were important for Paul, but his silence about the bulk of the tradition remains unexplained.

(2) Is Paul's appeal to the historical Jesus correct? The sources do enable us to attain the work and teaching of Jesus and two decisive assertions emerge. (a) Jesus was not completely opposed to Jewish expectations of salvation but He refined them. (b) Jesus preached a proximate coming of the final eschatological salvation as well as a partial fulfillment in Himself, and thus His preaching is the basis of early Christian (including Pauline) theology. In addition, Jesus did apply to Himself one of the terms of Jewish salvation-

expectations, "Son of Man," or better, "Man." Thus there is continuity between Jesus and Paul: Pauline theology is faith's response to Jesus' eschatological preaching. One basic difference between them stems from Paul's vantage point which sees the preaching of Jesus in the light of the Easter events.—G. W. M.

1030. O. KUSS, "Die Rolle des Apostels Paulus in der theologischen Entwicklung der Urkirche," *MünchTheolZeit* 14 (1, '63) 1-59; (2-3, '63) 109-187.

After an introductory discussion of the dating and authenticity of the sources for Pauline research, a short historical sketch is given of the picture of Paul which scholars throughout the centuries have formed. These various views are reflected in their description of him as missionary, apostle, pastor, theologian and writer. He is all of these at the same time. For us, however, he seems strange because he was a convert waiting for an imminent parousia, a situation entirely foreign to the present-day Church. His theological outlook is that of the Jewish OT but he has also entered into the spiritual climate of the Hellenistic world which had its influence on him. Central to his theology is the thought: "Final salvation has come to all men, both Jews and Gentiles, through Jesus and through Him alone." This Jesus is the risen and glorified Lord.

In the center of all stands God's salvific action in Jesus and the necessity of man's response by faith and by the reception of baptism. In his preaching Paul essentially transcends his predecessors by his openness to the Gentile mission, by his Christology and by his eschatology. In the course of time his theology, which forms one of the original elements of Christian preaching, was adapted to the difficulties of various situations. The most important difference between Paul and Jesus—apart from the fact that Jesus alone is the Savior—consists in this: Paul looks back to the salvation brought about by Jesus and explains it in his preaching; Jesus, on the other hand, lives for the actualization of that salvation. Paul's theology is conditioned by its situation in the history of salvation and of the Church. Paul's age was a period of transition from Judaism to paganism, from Jewish Christianity to Gentile Christianity, from the early community in Palestine to the Hellenic world Church with its institutional organization. Many Pauline questions remain unsolved. Paul in the history of the Church and of theology was the subject of lively controversy, and he still remains such.—J. A. S.

1031. E. MAY, "The Life of St. Paul," *Bible Today* 1 (10, '64) 623-629.

An outline based chiefly on the Epistles and Acts.

1032. J. MURPHY O'CONNOR, "St Paul on Preaching. The Preacher," *Doctrine and Life* 14 (1, '64) 15-23.

A condensation of part of a chapter from the author's forthcoming book, *Paul on Preaching*.



1033. J. MURPHY O'CONNOR, "St Paul on Preaching. Another Christ," *Doctrine and Life* 14 (3, '64) 190-198.

For Paul "to apply the Servant prophecies to himself, when he admitted Christ to be their fulfilment, can only mean that he had a very clear concept of his mission as the homogeneous prolongation of that of Christ. It is Christ who acts in and through his ministers, and in so far as these are one with Christ the prophecies had them equally in view. This identification of the preacher with his Lord must be understood in a dynamic, not a static, sense. Paul identifies his activity, not his person, with that of the Servant."

1034. J. MURPHY O'CONNOR, "St. Paul on Preaching. The Spirit," *Doctrine and Life* 14 (4, '64) 249-258.

Paul's doctrine on the Spirit is examined as a key to his preaching and for its insights into modern preaching.

1035. H. SCHLIER, "Die Eigenart der christlichen Mahnung nach dem Apostel Paulus," *GeistLeb* 36 (5, '63) 327-340.

*Parakalein* in Paul does not mean simply "to admonish" but rather implies exhortation, request and encouragement such as a father would address to his son or a brother to a brother. In exhorting the Christians Paul reminds them that they are uniquely one by God's decree which offers men new life through Jesus' death and Resurrection. The perfection of Christ's followers, therefore, should be founded on God's saving act through Jesus Christ. Most frequently Paul urges the faithful to realize what they already are—united to Christ through faith and baptism, members of His Body, destined one day to stand before Him in the Last Judgment.

Therefore, the Apostle begs his disciples not to receive God's grace in vain (2 Cor 6:1) but to put off the past and to make their lives a sacrifice pleasing to God (Rom 12:1 f.). Various Pauline instructions on the proper conduct toward the neighbor are ultimately only different facets of the one great exhortation to love one another. This standard of love is known through the testimony of conscience and through tradition and is concretized in Paul's own inspiring example.—D. J. H.

1036. L. R. STACHOWIAK, "Die Antithese Licht-Finsternis — ein Thema der Paulinischen Paränese," *TheolQuart* 143 (4, '63) 385-421.

St. Paul, developing the imagery of Isaiah, described the contrast between non-Christian and Christian living in terms of darkness and light. Darkness is the sphere of Satan's power, light is the region of Christ's. The man who has been transferred to the kingdom of light must strive to live accordingly. The light-passages in 2 Cor 6:14—7:1 and Eph 5:14 have parallels in the Qumran scrolls, but direct literary dependence is unlikely. Light imagery was the common possession of Judaism.—J. F. Bl.

1037. L. R. STACHOWIAK, "Paraenesis Paulina et Instructio de duobus spiritibus in 'Regula' Qumranensi," *VerbDom* 41 (5, '63) 245-250.

In this summary of his doctoral thesis presented at the Pontifical Biblical Institute, Rome, S examines *paraenēsis* (moral instruction) as a literary form and tries to determine its characteristics. It is the complement of *paraklēsis* (exhortation), but these two genres cannot be sharply distinguished, since each tends to shade off into the other. The paraenetic parts of the Pauline Epistles are then compared with those of the Manual of Discipline. Both belong to the same tradition but there is no evidence of direct dependence.—J. F. Bl.

1038. M. WOLNIEWICZ, "Chrystologia Pawła w egzegezie współczesnej (La christologie de S. Paul dans l'exégèse contemporaine)," *RoczTeolKan* 10 (1, '63) 77-84.

The author reviews F. Amiot's *Les idées maîtresses de Saint Paul* (1958) and L. Cerfaux's *Le Christ dans la théologie de Saint Paul* (1951). He devotes greater consideration to C's book and recommends it as very useful and constructive in teaching biblical theology and especially Christology in major seminaries.—W. J. P.

Paul, cf. §§ 8-1040; 8-1178.

Epistles, cf. § 8-887.

*Romans, 1-2 Corinthians*

1039. [Rom 2:14-15] S. LYONNET, "Lex naturalis et iustificatio Gentilium," *VerbDom* 41 (5, '63) 238-242.

In Rom 2:14-15, Paul says that the Gentiles sometimes do "by nature" (*physei*) what the Law enjoins. He says this to deflate the pride of the Jews, who think they are superior to the Gentiles because they have the Law whereas the Gentiles have not; the Jews in fact are in no better condition, because the Gentiles too have God's law written in their hearts. H. Schlier takes Paul to mean that both Jews and Gentiles will be condemned because neither the Mosaic Law nor the natural law has power to justify. L rejects this interpretation on the grounds that in the immediate context Paul is dealing only with the Jews; he mentions the Gentiles in passing only to strengthen his argument against the Jews.—J. F. Bl.

1040. [Rom 4:11-12] M. M. BOURKE, "St. Paul and the Justification of Abraham," *Bible Today* 1 (10, '64) 643-649.

Abraham is the father of all believers, because as he responded to God's word by believing and was given justice, so the Christian believes and is given justice.

1041. E. JÜNGEL, "Das Gesetz zwischen Adam und Christus. Eine theologische Studie zu Röm 5, 12-21," *ZeitTheolKirche* 60 (1, '63) 42-74.

An exposition of the passage with special attention given to E. Brandenburger's *Adam und Christus* (1962).



1042. J. M. DELGADO VARELA, "Sentido literal mariológico de Rom. 5,15," *EphMar* 13 (2, '63) 253-266.

The Spanish theologians of the seventeenth century were at pains to show that Rom 5:15 allowed for the possibility of Mary's exemption from original sin.

1043. R. SCROGGS, "Romans vi. 7 *ho gar apothanōn dedikaiōtai apo tēs hamartias*," *NTStud* 10 (1, '63) 104-108.

Both the common interpretation and that of K. G. Kuhn are inadequate, partly because they take Rom 6:7 as a general maxim and fail to relate it to the context. The passage refers specifically to the death of Christ and to the participation of the believer in this death. Rabbinic theology attributed atoning significance to the death of the righteous, of the martyr. Thus the believer is justified from sin by sharing through baptism in Christ's death. Recent commentators such as H.-J. Schoeps and W. D. Davies have indeed argued that Paul regarded Jesus' death as a martyr's death.—G. W. M.

1044. D. E. H. WHITELEY, "Hard Sayings—VIII. Romans 8. 3," *Theology* 67 (525, '64) 114-116.

A brief discussion of Jesus' relation to the Law and an explanation of His sacrifice for sin.

1045. [Rom 9—11] L. GOPPELT, "Israel und die Kirche, heute und bei Paulus," *Lutherische Rundschau* 13 (4, '63) 429-452.

According to Paul, Israel is theologically significant in three ways. (1) The Jew in his relation to the Law which was abrogated by Jesus is the type of the unredeemed man who does not obey the call of God. (2) Israel in the OT, as the people of the Covenant, experienced God's salvation and judgment and therefore was the type of the Church in salvation-history. (3) Notwithstanding its rejection of the gospel, Israel remains the object of God's love and promise (Rom 11). These three principles furnish the basis for defining the attitude that the Church today should adopt in discussions with members of the Jewish faith.—J. J. C.

1046. [Rom 9—11] C. JOURNET, "L'économie de la loi mosaïque," *RevThom* 63 (1, '63) 5-36; (2, '63) 193-224; (4, '63) 515-547.

The problem of promise and fulfillment is discussed with special attention directed to the responsibility of Israel in rejecting Jesus and to the mystery of Israel's existence today. In treating the pre-Mosaic alliances (protevangelium, Noachic, Abrahamic) and the Mosaic covenant, careful distinction is made between absolute and conditional promises. The latter were usually concerned with temporal or earthly gifts and acted as an envelope for the absolute, spiritual promises. The realization of these hopes in Jesus surpassed all prophecy and was itself a new revelation.

If Israel had been docile and open to the teaching of Jesus, even the conditional promises would have been realized, but Israel lost the temporal gifts when she repudiated the spiritual message of Jesus. The Jews deliberately and effectively achieved Jesus' death because of His claim to special intimacy with God, but no one is entitled to judge the consciences of the Jewish leaders. Not the guilt but certainly the unhappy results of Israel's repudiation of Jesus follow later generations of Jews. Although Israel still guards her Scriptures and religious traditions, her present Messianic hopes—at least as represented by scholars like J. Klausner—do not include a personal Messiah but only some kind of national resurgence. Israel, however, constitutes a mystery; she carries desires and promises impossible to diagnose. She is protected by God and kept intact by an extraordinary power until the absolute promises made to her are fulfilled and she finds her fulfillment in Christ.—C. St.

1047. [Rom 9—11] G. MINETTE DE TILLESSE, "Le mystère du peuple juif," *Irénikon* 37 (1, '64) 7-49.

The evidence of the OT and of the NT shows that God's love for His people will never cease and confirms what Paul has said (Rom 11:15) that their return to the Church will be like a resurrection from the dead.

Rom 9—11, cf. § 8-1119.

1048. F. J. CAUBET ITURBE, "Et sic omnis Israel salvus fieret, Rom 11,26. Su interpretación por los escritores cristianos de los siglos III-XII," *EstBib* 21 (2, '62) 127-150.

A study of approximately 13 authors of the third to the fifth century, and of 20 authors of the sixth to the twelfth century, reveals the following schema of their opinions regarding Rom 11:26: In the first period, the term "Israel" was understood by three or four (Augustine is not consistent) as referring to all believers. The others either took the term to refer to the Jews, usually the "remnant," or did not express an opinion. In regard to the final salvation of the Jews, in spite of some harsh words on the part of Chrysostom and Ephrem, all these early authors held that there would be some conversion. Opinions ranged from stating exactly when (e.g., after the Gentiles have entered, Jerome, Augustine, etc.) and how many ("many," "all who believe," etc.) to merely saying that the door to life will be opened to them (Ephrem).

In the period from the sixth to the twelfth centuries, only Isidore interpreted "Israel" as referring to the whole number of the elect. Opinion regarding the meaning of Paul's "all," varied. Some considered that the term had reference to all the Jews who would be alive at the time when the fullness of the Gentiles had entered in (Peter Lombard, Commentarius Cantabrigiensis, etc.) while at the other extreme, Abelard held that it was certain that not all the Jews would be saved.—F. M.



1049. J. KNOX, "Romans 15:14-33 and Paul's Conception of His Apostolic Mission," *JournBibLit* 83 (1, '64) 1-11.

Paul in this passage clearly shows that he is closing one phase of his apostolic mission and moving into new lands where the good news is really news. Despite the ambiguity of the term *ethnē* ("non-Jews" or "nations"), universality was important for Paul who considered that he had a mission to the nations as such. Just what he thought was his relation to preaching to the nations is a much debated question. O. Cullmann and J. Munck seem to be wrong in asserting that Paul believed that, until he had preached to the nations, the *eschaton* and the return of Christ would not occur. Also, H. J. Schonfield's proposal is false, namely that Paul thought himself destined for the Messiah's role.

However, Paul undoubtedly ascribed to himself a special, perhaps a unique, role of apostleship. He did not regard himself as the only apostle to the nations, for when writing Romans he had already spent more than ten years working in only a small part of the Greco-Roman world. Furthermore, the prisoner Paul when writing Philippians considers his death may be imminent. Munck suggests that "Paul was ready to accept death at Rome because he was able to think of his witnessing before Caesar as being in itself a preaching to all the nations and therefore a fulfilling of his calling." But this rationalization proves arbitrary, and Paul never makes this assertion. We conclude that Paul did not consider himself the only preacher to the nations or ascribe to himself a role as exalted as Cullmann and Munck assert.

The foregoing conclusion helps to explain Rom 15:19. The term *peplērōkenai* means that Paul has completed the preaching of the gospel both quantitatively and qualitatively, i.e., preaching the gospel in its totality and preaching where others had not. As a result the gospel has now been preached in Greece, Asia Minor, Syria and Palestine. In Rom 15:19 the territory already evangelized is described by the term *kyklō*. Usually this word means not an arc but a complete circle. It is suggested that the Apostle hoped to make a complete circuit, "one great journey beginning and ending at Jerusalem, but encompassing the whole Mediterranean world in its scope."—R. V. P.

1050. [1 Cor 1:2] O. CULLMANN, "All Who Call on the Name of Our Lord Jesus Christ," *Journal of Ecumenical Studies* 1 (1, '64) 1-21.

Paul spoke not of Christians (*Christianoī*) but of "all who call on the name of our Lord Jesus Christ" (1 Cor 1:2, etc.), and therein he perceived the characteristic and distinguishing mark of all brethren in Christ. The indifference, and sometimes even hostility, which exists between Protestants and Catholics has its ultimate origin in the refusal to take seriously the fact that, although separated, both sides call upon the same name of Christ. This calling upon the name of the Lord generates Christian unity in a twofold manner: (1) We are thus one for this name of the Lord was called upon us when Christ completed His work of redemption for us, and it is called upon each of us individually in our baptism; (2) By this invocation we are united because the Lord Himself is present in our midst (Mt 18:20).

Other NT texts show us the full import of Paul's thought by indicating four conditions which bring about Christian unity. These are: (1) that we believe in His name and confess and acknowledge that "Jesus Christ is Lord (or God)" (Phil 2:9-11); (2) that we pray to the Lord and petition Him because He Himself is in our midst and urges us to pray (Jn 14:13; 15:16; 16:24); (3) that we proclaim His name by preaching Him to the nations and to the world of unbelievers (Mt 28:19-20); (4) that we be prepared to suffer for this name (Jn 15:20-21; Mt 10:22; Acts 21:13).

The Christians are one by baptism and by the presence of Christ in their midst. They are bound together in their faith and confession of Christ, in prayer to Christ, in preaching Christ, and in suffering for and with Christ.—C. N. B.

1051. M. D. HOOKER, "‘Beyond the Things which are Written’: An Examination of I Cor. iv. 6," *NTStud* 10 (1, '63) 127-132.

Neither the various English translations nor the commentators have convincingly made sense of this difficult phrase. If we look to the context we must judge that the first *hina* clause in 4:6 refers to 3:10-20 because the second one resumes the other point made in c. 3. The reference to Scripture would apply primarily to the citations of Job 5:13 and Ps 94:11 in 1 Cor 3:19-20, warnings against the vain "wisdom" of false teachers. Paul had preached Christ crucified, the wisdom of God, hidden in the OT and revealed through Christ. The false teachers in Corinth went beyond this with foolish additions to the gospel. This interpretation helps explain two difficult grammatical points: the verb *metaschēmatisō* is used in the sense: "I have applied these figures of speech [in c. 3] to myself and Apollos"; and the phrase *to mē hyper ha gegraftai* either refers to a saying coined by Paul and already used against the opponents or negates a saying used by the opponents themselves.—G. W. M.

1052. [1 Cor 6:16] D. G. ATTFIELD, "Hard Sayings," *Theology* 67 (525, '64) 117-118.

In reply to G. R. Dunstan's exegesis of the verse [cf. § 8-650] five points are raised, one of which is the following. "Just as marriage is a humble analogy for the mystical union that is betwixt Christ and his Church, so fornication in this 'hard saying' is a lowly analogy for marriage by way both of likeness and difference."

1053. [1 Cor 8—10] M. COUNE, "Le problème des Idolothytes et l'éducation de la *Syneidēsis*," *RechSciRel* 51 (4, '63) 497-534.

Exegetes today almost unanimously agree that Paul's notion of conscience is colored by his Hellenistic background; opinions differ on the exact origin of the concept. Rather than restrict its meaning to "(bad) moral conscience" it seems preferable to connect *syneidēsis* with the OT notion of "knowledge of God" (*da'at Yahweh*). The author's doctoral dissertation, *Hē Syneidēsis. L'enrichissement de la notion de conscience dans le NT* indicated two influences which enrich the Greek concept: the Jewish background and the Christian resonances.



This general principle is here applied to Paul's first use of *syneidēsis* in 1 Cor 8—10 in connection with meat offered to idols. He uses *dia tēn syneidēsin* in a sense perfectly acceptable, even though somewhat unfamiliar to Greek listeners. By really implying "religious conviction" or knowledge which one possesses of God's will, Paul changes the word to include all the affective content of the typically Jewish concept *da'at Elohim*. The polarity "weak-strong" connotes ways of thinking typical of the *Testaments of the Twelve Patriarchs* and of Qumran. For the term "weak" refers not to moral instability but describes a faith still overly dependent on Jewish attitudes toward idolothytes. The Christian nuance given to the concept consists in its connection with thanksgiving and charity. 1 Cor 10:29b-30, "If I partake with thankfulness, why am I denounced because of that for which I give thanks?," confirms the connection which Paul makes between conscience and thanksgiving. 1 Cor 10:28 "... then out of consideration for the man who informed you, and *for conscience' sake*" should be translated "... and out of respect for the religious conviction of the person who informs you."—M. A. F.

1054. A. FEUILLET, "La profession de foi monothéiste de 1 Cor. viii,4-6," *Stud Bib Franc Lib Ann* 13 ('62-'63) 7-32.

1 Cor 8:4-6 contains a remarkable profession of monotheistic faith. There is one God, the Father, and one Lord Jesus Christ. Furthermore, this text is the earliest mention in the NT of Christ's role in the creation of the world. A study of the meaning and origin of the elements of this creed helps to the understanding of Paul's Christology.

(1) The meaning. There are two exegetical problems. (a) V. 4 denies a plurality of gods, while v. 5 seems to admit that *theoi* and *kyrioi* exist. The solution seems to be that Paul refers to the divinization of Hellenistic and Roman emperors who appropriated to themselves these titles. (b) The second problem is the translation of v. 6. Usually the words are taken to signify that we, like all creatures, are created "through Him." But this translation seems flat and neglects the parallelism with what has been said about the Father. From Him are all things, and we tend (*eis*) unto Him, i.e., He is our final end. So all things are through (*dia*) Christ and we through (*dia*) Him (are led to the Father). Thus, Christ's part in creation and in redemption is affirmed.

(2) The origin of Paul's thought. J. Dupont has thoroughly studied the relation of Paul's text to Greek thought. Some Greek influence is noted, especially in the general phraseology, but the biblical influence is much greater. The inspiration for vv. 4-5 comes from the Jewish apocalyptic and sapiential writings in which God strikes down rebellious kings and false gods (2 Mac 3; Daniel; Judith, etc.). The idea of Christ acting with the Father in creation (v. 6) does not come from the Greek philosophy of the One or from the concept of emanation and absorption which always tended to pantheism. Rather, Paul's thought derives in great part from the identification of Christ with the Wisdom of the sapiential books. Thus, when taking into account the close con-

nection between the Epistles and the OT, one can realize that Paul at his conversion had not changed his religion; he had only come to its fulfillment.—A. J. S.

1055. [1 Cor 10:18-22] S. AALEN, "Das Abendmahl als Opfermahl im Neuen Testament," *NovTest* 6 (2-3, '63) 128-152.

(1) Recent exegesis of 1 Cor 10:18-22 (Käsemann, Bornkamm, Kümmel, Lietzmann, Neuenzeit and J. Betz) evidences confusion and a dependence upon theological allegiance. A primary question is how much had Jewish and pagan views of sacrificial meals infiltrated the NT.

(2) Paul. (a) 1 Cor 10:16-21; 9:13. More important than individual words for the interpretation of passages is an understanding of the cultic practice to which Paul alludes. The pagan became a participant with idols in the common sacrificial meal (1 Cor 10:20), whereas the Israelite became a partner with the altar (10:18). Here Paul was concerned about the way in which contact was established with heathen gods; he did not argue about the existence of these divinities (but cf. 8:4 where he cites the usual Jewish arguments). Hellenistic parallels which mention a divine being, e.g., Serapis, as host, are beside the point, because for Paul both the pagan and his god eat of the meal. The altar (10:20 f.; 9:13) is not another name for God since Paul here is not coining new terminology but using common Jewish terms, and his ideas are paralleled in the Mishnah (Zebahim 12:1, 2; Menahoth 6:2; cf. Tosephta, Zebahim 11:7). A portion of Akiba's Passover prayer (Mishnah, Pesahim 10:6), which shows the Passover sacrifice and other sacrificial meals assured the pleasure of God, casts light on 1 Cor 10:18. Contrary to modern exegesis, eating and drinking are not accidental but essential to the understanding of Paul's meaning; the sacrifice itself, and not some mystical divinity, is eaten; not the heavenly Christ but the Christ of Golgotha. (b) 1 Cor 11:28-30. The language is consistent with rabbinic sacred terminology which designates those participating in sacrificial meals.

(3) Heb 13:10-15. Unlike Paul, the author of Hebrews states that Christ brings the sacrifice; the text forms an important part of the primitive Church's criticism of Jewish views, perhaps especially of Akiba's. (4) The Synoptics. Here the Last Supper is the sacrificial meal of the entire community. The Passover character of the supper is a moot point, but essential to the meaning of the supper is Exod 24 where blood is sprinkled not only on the altar but also on the people to show that they participated in the sacrifice. In fine, it is misleading to argue about the relative weight of Jewish and Hellenistic influence on NT views of the Last Supper. The NT views can be understood from contemporary Judaism.—D. C. Z.

1056. [1 Cor 12—14] R. H. FULLER, "Tongues in the New Testament," *American Church Quarterly* 3 (3, '63) 162-168.

The NT "gives us the impression that tongues were a sporadic and temporary phenomenon in the apostolic church. The attitude towards them manifested by St. Paul is one of surprising coolness. He diverts his Christians away from



these spectacular phenomena to things that really matter: the preaching of the gospel, in a way that will make the message intelligible to the pagan world, worshipping God in church in a way which will build up the congregation as the Body of Christ (thus tongues are inimical to truly corporate worship): cultivating the abiding fruits of the spirit: faith, hope and love. Where tongues exist they must not be suppressed, at least when they confess Jesus as Lord. They may help the individual speaker with tongues (though the dangers are even greater). They are a sign, however, of immaturity. They must be carefully disciplined and regulated. Where they do not exist, they must not be encouraged. Above all, they must never be paraded as the one essential sign of the Spirit's presence. By the time of *Acts* it was forgotten what tongues were: they had already died out. Tongues in the NT are not of the *esse* of the church, and only doubtfully of its *bene esse*."

1057. [1 Cor 12:4-31] SISTER JOHN MARY LANE, "The Body of Christ in 1 Corinthians," *Bible Today* 1 (10, '64) 650-655.

Today scholars tend to interpret the term "Body of Christ" with greater realism than in the past, since they derive the theme from Christ's personal body which was crucified, raised from the dead and glorified.

1058. [2 Cor 1:21] I. DE LA POTTERIE, "La unción del cristiano por la fe," *Selecciones de Teología* 2 (8, '63) 263-274.

Digest of an article which appeared in *Biblica* 40 (1, '59) 12-69 [cf. § 4-154].

1059. W. C. VAN UNNIK, "'With Unveiled Face,' an Exegesis of 2 Corinthians iii 12-18," *NovTest* 6 (2-3, '63) 153-169.

Our conclusion is that the passage "is not an insertion without connection to the preceding argument; that it is a coherent unit to defend Paul's 'bare-facedness' as a minister of the New Covenant in relation to his fellow-members of that New Covenant; that by basing his thought on the superiority of the New One over the Old and by means of the story of Moses and the Israelites, whose covering of face is interpreted in the symbolic language of the time, he proves his case and shows the fundamental unity between him and his church in Corinth. Because exegesis has heretofore missed the notions contained in the key-word *parrēsia* with its Aramaic background, it has not seen the real links and was led astray.

"Now, it is also clear that ch. iv 1 ff. presupposes this section, and not only iii 6 ff. The next paragraph continues his apology: having been entrusted by God's grace with this high ministry, he is full of confidence and therefore does not lose heart, though the circumstances and men are against him; he has set aside *ta krypta tēs aischynēs* = what is hidden for shame, because he has done away with the veil; he does not use cunning (cf. ii 17), but commends himself (cf. iii 1) by an open statement of the truth. From there he proceeds to a new point, that the gospel he preaches is not accepted by all. His treatment of that

point shows some parallelism with that in iii 12 ff., but is in itself a new topic." Thus interpreted, the passage gives us a deep insight into the mind of Paul.

1060. B. NOACK, "A Note on II Cor. iv. 15," *StudTheol* 17 (2, '63) 129-132.

The verse has offered difficulty for commentators. Its meaning seems to be that all Paul's sufferings, preaching and travelling are for the benefit of the Corinthians that grace may abound and God be praised the more because thanksgiving for grace is offered by more and more Christians. This thought is not clearly conveyed by the text as it stands. Two clauses which should be parallel have apparently been conflated or what ought to have been a subordinate clause has been made the subject of the main verb.—J. J. C.

1061. [2 Cor 8:4] H. N. RICHARDSON, "Koinonia in Deed," *ChristCent* 81 (Feb. 18, '64) 206-207.

Cullmann's suggestion that Protestants and Catholics should manifest *koinōnia* (fellowship) by mutual financial aid can find justification in the NT where the term designates the sharing of goods (Heb 13:16; Acts 2:42-45) and the collection taken up for the poor in Jerusalem (Rom 15:26; 2 Cor 8:4; 9:13).

1062. [2 Cor 11:23-33] E. KAMLAH, "Wie beurteilt Paulus sein Leiden? Ein Beitrag zur Untersuchung seiner Denkstruktur," *ZeitNTWiss* 54 (3-4, '64) 217-232.

It is difficult to identify exactly what were the sufferings of Paul because he is using OT terminology and is also indulging in hyperbole. The thorn for the flesh (2 Cor 12:7) may possibly be his reaction to the hatred aroused against him by Satan. Paul may suffer severe temptations to anger which he finds it difficult to conquer. The marks (*stigmata*) that he bears (Gal 6:17) would signify at least the bruises which he endured from his many floggings.

When Paul gives a lengthy account of his sufferings (2 Cor 11:23 ff.), his style is that of the royal *res gestae*, and similar lists are found in Greek romances. But while the kings recount their triumphs and glory in them, Paul is concerned with his failures and glories in his weakness. Like Paul, all Christians are destined to suffer in some degree. This is clear from the Sermon on the Mount (Mt 5:11 ff.), from 1 Pt 1:6 f., and from Jas 1:2-4, etc. And the early Church simply continued the teaching of Judaism that suffering should be endured patiently with the hope of reward to come.

Paul never identifies himself with the Servant of Yahweh, but he describes his sufferings in terms used of the Servant. The explanation seems to be that the Servant's sufferings prefigured those of Christ which are continued in Paul. The Apostle suffers patiently; indeed, he desires to suffer for his own people (Rom 9:3). Briefly, the OT sufferings prefigure those of Christ and His sufferings are repeated and extended in those of Paul and the Christians. But there is the assurance that those who suffer with Christ will also triumph with Him.—J. J. C.



1063. J. W. DOEVE, "Paulus der Pharisäer und Galater i 13-15," *NovTest* 6 (2-3, '63) 170-181.

Paul uses the word *aphorisas* (Gal 1:15) to describe himself as "set apart." Can we take this as an allusion to his Pharisaic background? Semantically, the arguments are inconclusive. While the Greek word might translate *prš*, it might also translate *bdl* with the simple meaning of separation without any overtones or allusion to Pharisaism. As a matter of fact, Pharisaism seems to be an intermediary step in the process of Paul's thought here. He is not so much alluding to his Pharisaic past, as he is making one other clear point. If Pharisaism occurred to him, it was only to set him thinking of the contrast between the human and divine notions of "being set apart." It is this contrast which is stressed in the passage. Paul's gospel is not of human origin. Even though a human "separatedness" had given him position of rank among the Jews, this was in conflict with the divine election. The exact relationship between the human and divine "separatedness" in Paul's case is something for the speculative theologian to ponder.—J. F. S.

1064. R. SARGENT, "The Spirit of Sons in Galatians 4," *Bible Today* 1 (10, '64) 656-659.

The magnanimity of sonship in Galatians and Romans is the seed which will grow into the spirituality of the *plērōma* in Colossians and Ephesians.

1065. [Gal 4:3] A. ADAM, "Die sprachliche Herkunft des Wortes Elementum," *NovTest* 6 (2-3, '63) 229-232.

The following hypothesis is proposed for the origin of the term "elementum." Posidonius of Apamea (d. ca. 50 B.C.) taught at Rhodes. In explaining *stoicheia* he observed that the word was taken over by other languages including the Aramaic. In Aramaic, however, *stoicheia* could have been translated by *al'minta*. Latin-speaking pupils, hearing this term, gave it a Latin-sounding form, "elementa." Later this newly coined term was accepted by the Academy at Athens.—J. J. C.

1066. P. NEUENZEIT, "'Als die Fülle der Zeit gekommen war . . .' (Gal 4,4). Gedanken zum biblischen Zeitverständnis," *Bibel und Leben* 4 (4, '63) 223-239.

In the OT three views of time can be seen: time as a season, as the occasion for something; time conceived as salvation-history; finally the prophets' eschatological view of time. In the post-biblical period there appeared apocalyptic. This outlook expected the end in the Last Judgment, while Israel's salvation-history proclaimed the fulfillment of the divine promises upon earth.

The apocalyptic concept of the two ages, the present and the age to come, forms the bridge for the NT views of time. Paul and the Synoptics speak of this present evil age and consider the new age as already begun with the Resur-

rection. From the OT the NT takes over directly the concept of time as a season for something (Jn 7:6; 2 Cor 6:2). Moreover, occasionally the NT seems to fuse the past and the present. The baptized person, e.g., shares in Christ's death and Resurrection (Rom 6); and all die in Adam and are brought to life in Christ (1 Cor 15:22). NT eschatology conceives the present and the future not so much in chronological sequence as according to their contents. The present, the past and the future are viewed side by side. Man's present decision, e.g., makes Christ's death actual. We should realize that there are in the NT various views of time, the rhythmic, the linear, the Semitic and the Greek, etc., side by side. The final reason for the variety, however, is the revealing God who manifests Himself as ruler of time and eternity.—J. J. C.

1067. R. A. BATEY, "Jewish Gnosticism and the 'Hieros Gamos' of Eph. v. 21-33," *NTStud* 10 (1, '63) 121-127.

"It is the purpose of this article to demonstrate that the nuptial symbolism in Ephesians was written in a milieu influenced by a Jewish Gnosticism similar to that contained in Justin the Gnostic's book, *Baruch*." The primitive cosmogonic myth used by Justin features a marriage between the second and third primordial principles Elohim and Eden. The Ephesians passage, which uses basically mythological language, shares with *Baruch* the principle, differently applied, that a divine marriage relationship is in several respects a pattern for human love, subjection, unity, etc., in marriage. And there are a number of other affinities between the two systems of thought. Thus a Greek cosmogonic myth could be used for different purposes: by Justin to link together various other Greek mythological and OT ideas, by Ephesians as a basis for employing an early Christian *Haustafel* to serve the purpose of ecclesiology. This position does not, however, deny that Ephesians also drew upon OT nuptial imagery.—G. W. M.

1068. [Eph 5:22-33] J. S., "Das Geheimnis ist gross. Vielfalt und Einheit der christlichen Liebe," *GeistLeb* 36 (5, '63) 384-390.

In exhorting Christian spouses to obedience and love, Paul illustrates his teaching by the Lord's love for the Church and by her response to that love.

1069. E. NEUHÄUSLER, "Das Geheimnis ist gross. Einführung in die Grundbegriffe der Eheperikope, Eph 5,22-29," *Bibel und Leben* 4 (3, '63) 155-167.

Paul's notion of the Church as Christ's Body in 1 Cor 6 sheds light on our pericope. The relation between man and wife, and Christ and His Church cannot be a mere image, but is rather an ontological fact for Paul. Christ's union with the Church is the principle from which Christian marriage depends and in which it participates. Paul confirms this interpretation in 5:30 ff., when he states that Gen 2:24 refers primarily to Christ and His Church. Conversely, marriage between members of Christ's body serves as a visible sign to men that Christ's Church is in the world.—D. J. H.



1070. L. D. STREIKER, "The Christological Hymn in Philippians II," *Luth Quart* 16 (1, '64) 49-58.

F. C. Porter, *The Mind of Christ in Paul* (1930) 204-240, gives probably the most imaginative of all modern interpretations of this difficult passage. He believes that Paul used another's hymn and changed its Christology. The key to the understanding of the pericope, it is claimed, is the realization that Paul's account implies that his own experience of gain, loss and higher gain parallels that of Christ and can therefore be an example for all Christians. The Apostle's interest is practical, not speculative. Consequently in taking over the hymn he transformed its Christology which was speculative.

Such is Porter's position. Nevertheless, it appears that regardless of original authorship Paul quoted this hymn because it expressed his own Christological convictions. First, Paul does not speak of the pre-existence of Christ, and neither does the hymn. Secondly, the hymn is not Docetic and consequently does not contradict Paul. Thirdly, the hymn's conviction that Christ now rules as cosmic lord is paralleled by the mythological imagery underlying Galatians, e.g., 1:3-4.

The argument most frequently advanced for dissociating Phil 2:5-11 from Paul is the claim that the passage speaks of a pre-existent, divine person who came down on earth, etc., and thereby the wording presupposes mythological speculation foreign to Paul's mentality. But this mythological interpretation is not necessary. Luther's keen, practical mind saw Christ's existence "in the form of God" as referring to His earthly, incarnate life. The key phrase for the entire pericope is "the form of a servant" which undoubtedly indicates that the writer of the hymn was thinking of the Servant of Yahweh found in Second Isaiah. Paul seems to have quoted the hymn because of this centrality of the Servant motif.

The expression "though he was in the form of God" has been urged as one of the strongest reasons in favor of the mythological and kenotic interpretation. However, the "form of God" and the "form of man" are not exclusive. The "form of God" or "image of God" signifies the new manhood in Christ Jesus which we can experience as our own. "The form of a servant (unselfish, agapic service of others) is precisely the sign of our new creation 'in the form or image of God' and the manifestation of the head of the new creation."—J. J. C.

1071. J. JEREMIAS, "Zu Phil ii 7: *EAUTON EKENŌSEN*," *NovTest* 6 (2-3, '63) 182-188.

In *TWNT* 5, 708, 24 ff., I maintained that *heauton ekenōsen* reproduces exactly *he'ērâ . . . napšô*. G. Bornkamm raised some objections to this position which are here briefly answered. As a further contribution to the understanding of the passage, its vocabulary and structure are analyzed in detail. From this literary analysis one can conclude (1) that the kenosis refers not to the Incarnation but to the Crucifixion, and (2) that Isa 53 exercised a strong influence on pre-Pauline Christology.—J. J. C.

1072. F. MARTIN, "‘And therefore God Raised Him on High’ (Phil. 2:9)," *Bible Today* 1 (11, '64) 694-700.

The structure of the poem and its resonances, when studied according to some techniques of literary analysis, help the reader to penetrate to the living center of the hymn and to share its inspired thought.

1073. V. FURNISH, "The Place and Purpose of Philippians iii," *NTStud* 10 (1, '63) 80-88.

Most commentators still defend the integrity of Philippians, but W. Schmithals, F. W. Beare and B. D. Rahtjen have recently argued for a division into three letters. Phil 3:1b may be a key to solving the problem of c. 3. Verse 1 should be separated so that 1a is taken with c. 2 and 1b with c. 3. The word *asphalēs* should be taken in the sense of "certain, specific, dependable knowledge," a meaning well attested in the NT: "To write you the same things is not burdensome to me, and it is (something) definite for you." The words *ta auta*, which are best taken prospectively as applying to c. 3, refer to warnings and directives to be given orally by Epaphroditus and Timothy when they visit the Philippians. Exactly why Paul chose to add this extended postscript to a letter originally intended to end with c. 2 can only be a matter of conjecture. Perhaps he felt it might be his last letter to the Philippians and wished to give them personally some definite word on these "same things."—G. W. M.

1074. G. PRIERO, "Didici... sufficiens esse (*emathon... autarkes einai*). Nota a Phil. 4, 11," *RivistBib* 10 (1, '62) 59-63.

The Apostle states that he has disciplined himself so that in his daily life he is content either with much or with little. It is a sign of great Christian virtue to act with promptness and constancy amid severe hardships and extraordinary privations. Yet Paul not only so acted; he rejoiced in his sufferings (2 Cor 7:4), which is the mark of heroic Christian virtue.—J. J. C.

1075. [Col 1:24] H. GUSTAFSON, "The Afflictions of Christ: What is Lacking?" *BibRes* 8 ('63) 28-42.

For the interpretation of "the afflictions of Christ" (Col 1:24b), three distinct concepts are dominant—corporate personality, Messianic woes, the elected witness who has been chosen to suffer. Each of these concepts has its antecedents in Judaism and is significant for Paul who relates them to the sufferings of Christ and of the early Church. It is generally held that these concepts are mutually exclusive. However, upon examination the ideas are found to be compatible, and when combined they provide the means for a better understanding of this text.—J. J. C.

1076. [Col 3:5-17] S. L. JOHNSON, "Christian Apparel," *BibSac* 121 (481, '64) 22-33.

The new man according to Paul should be manifest in the new moral attire which imitates Christ who created the new man.



1077. M. WOLNIEWICZ, "‘Ut sciat unusquisque vestrum vas suum possidere . . .’ 1 Thess 4.4," *RoczTeolKan* 10 (2, '63) 111-118.

Various Polish translations of this verse, especially of the phrase *skeuos ktasthai*, are studied and many are found to be inaccurate. The phrase means: "to possess one's body" in the sense of gaining more and more control over one's body or "becoming master of one's body."—W. J. P.

1078. J. A. ALLAN, "The 'In Christ' Formula in the Pastoral Epistles," *NTStud* 10 (1, '63) 115-121.

If we apply to the Pastorals the method used to examine the "in Christ" formula in Ephesians [cf. § 3-663], we find that in the relatively few occurrences in the Pastorals it lacks the mystical meaning of the other Epistles and merely indicates Christ as the source of faith, love, godly living, etc. There are other differences also: the use with *zēn* in 2 Tim 3:12 is unique; in seven of the nine cases it is used with the article (only four such uses in Paul); the form *en Christō Iēsou* alone occurs in the Pastorals (nine forms occur elsewhere); no similar Pauline expressions (e.g., *eis Christon*) occur in the Pastorals. Moreover, by comparing the linking of the nouns faith, love, life, grace and salvation with Christ, we find the use of the formula with abstract nouns distinctive of the Pastorals alone. The use in 2 Tim 1:9 parallels 1 Cor 1:4 but lacks the mystical depth of the latter. Thus this one line of evidence does not support the view that Paul wrote the Pastorals.—G. W. M.

1079. J. McRAY, "The Authorship of the Pastoral Epistles," *Restoration Quarterly* 7 (1-2, '63) 2-18.

Three of the important arguments against the Pauline authorship of the Pastorals are evaluated. (1) The linguistic arguments of P. N. Harrison, K. Grayston and G. Herdan [§ 4-470] are challenged as being inconclusive. M follows Spicq's argument that the linguistic peculiarities may be adequately explained by the nature of the subject matter and the recipients of the letters, the versatile mind of Paul, his age, his probable acquaintance with the classics and his obvious knowledge of the vocabulary of the LXX. (2) The evidence against Paul's release from the Roman imprisonment mentioned in Acts is re-evaluated and assessed as unconvincing. Internal and external evidence favors such a release. (3) The argument that the ecclesiastical organization is post-Ignatian and monarchical is rejected. The organization of the Church was patterned in all probability on the synagogue with its plurality of elders. Parallels with the Qumran community (B. Reicke) and parallels with the Greek city state (E. Hatch) are rejected as unconvincing.

Although pseudonymity may have been a literary practice in the ancient world, there is no evidence that the Church approved of such practice.—R. B. W.

1080. M. LACKMANN, "Paulus ordiniert Timotheus. Wie das katholische Bischofs- und Priesteramt entsteht (II and III)," *Bausteine* 4 (13, '64) 1-6; (14, '64) 1-4. [Cf. § 8-680.]

When Timothy was called to be bishop of Ephesus, the Holy Spirit manifested his election through prophecies made by members of the Church (cf. 1 Tim 1:18; 4:14). Timothy's personal faith did not suffice; through these prophecies the Holy Spirit had to make clear that the Lord had chosen Timothy for a special office. Yet Timothy is made bishop officially by the imposition of the Apostle's hands (1 Tim 4:14; 2 Tim 1:6) and in the presence of many witnesses (1 Tim 6:12) who testify before God and man that Timothy really possesses the office which the apostle has communicated to him. The imposition of hands is a visible sign that the newly ordained bishop continues the unbroken apostolic succession. There can be no truly apostolic Church without this sign of succession which only the apostles and their legitimate successors may pass on.

Moses' transmission of office to Joshua (Num 27:18-23; Deut 34:9) provides the OT model for succession in the early Church. We may note that here authority passes from one to another; that only he who is called by God may receive the power; that the act supplies Joshua with a higher degree of authority; and that the people of God are obliged to obey the new shepherd. In the NT, the shepherd's task is to preach, teach, admonish, govern, to be the official minister in public worship, and to transmit to others the episcopal and priestly offices.—D. J. H.

1081. ANON., "The Second Épistle to Timothy: An Expanded Paraphrase," *EvangQuart* 36 (1, '64) 49-51. [Cf. § 8-264.]

Embraces the part from 3:1—4:22.

1082. ANON., "The Epistle to Titus. An Expanded Paraphrase," *EvangQuart* 36 (2, '64) 106-108.

1083. U. LUCK, "Himmlisches und irdisches Geschehen im Hebräerbrief. Ein Beitrag zum Problem des 'historischen Jesus' im Urchristentum," *Nov Test* 6 (2-3, '63) 192-215.

Hebrews presents the confession of a community in which confession the exalted Jesus Christ, Lord and Son, is the central figure. The framework of the confessional presentation involves Jesus' pre-existence, humiliation and exaltation. The precise theme of this confessional presentation involves the connection between the exalted Jesus and the suffering or "historical" Jesus. The connection is a most intimate one. For the community of the Epistle, the exalted Jesus is the one who suffered in this world, and separation of the exalted and suffering Jesus is minimized. With its gaze fixed on Jesus, the community sees Him in His earthly existence revealing heaven. To look on Christ's Passion is to look at the curtain which the Passion has parted for us. The relationship between



the heavenly and earthly Jesus cannot be realized until one grasps this fact: the sufferings of Christ are the central point of all theological development. The whole world of heaven is drawn together in the experiences of the Passion. The view of the relationship between Jesus' suffering in time and His eternal role affects the Epistle's concept of the Christian's duty in life. The Christian should see the world and its history as nothing more than a process of approaching in time toward God under the lordship of His Son.—J. F. S.

1084. O. MICHEL, "Zur Auslegung des Hebräerbriefes," *NovTest* 6 (2-3, '63) 189-191.

For a grasp of the composition of the Epistle it is important to recognize the thought development by means of key words. In general, the more Jewish the tradition, the more will it make use of key words. Another point worth noting: L. Vaganay and A. Vanhoye are correct in beginning the third part of the letter with c. 11 and in considering that 10:19-39 is the paraenetic section ending the second part.

As regards the theology of Hebrews, G. Bornkamm holds that theodicy has been shifted to Christology and has no place outside of Christology. On the contrary, the problem of theodicy is not solved merely by reference to Christology. Only the problem of eschatology will bring the complete answer.—J. J. C.

1085. J. W. ROSLOŃ, "Notio *epouránios* in Epistola ad Hebraeos (La notion de *epouránios* dans l'épître aux Hébreux)," *RoczTeolKan* 10 (1, '63) 21-34.

In Hebrews the adjective *epouranios* ("heavenly") applies to any object having a relationship to heaven (as place of origin, existence or goal) as well as to the "heavenly" economy instituted by Christ on this earth, i.e., His Church. Its fundamental meaning is actually "presence of God," and when applied to God and Christ it signifies heaven, as the place of God's presence; when applied to the economy of salvation, it signifies God's presence as vivifying force; and when applied to the faithful, it signifies the goal to be attained as well as the special grace God gives for the pursuit of this goal.—W. J. P.

1086. G. GAIDE, "Jésus, le Prêtre unique (Hébreux 4, 14 — 10, 25)," *Évangile* 53 ('64) 5-73.

The brief commentary, which stresses the theological content of the letter, is intended for the general reader.

Heb 5:7, cf. § 8-956.

1087. [Heb 7] C. BAMBERG, "Melchisedech," *ErbeAuf* 40 (1, '64) 5-21.

The exegesis of the passage is combined with patristic insights and with a study of the role of this priest-king in the liturgy.

1088. J. W. ROSŁOŃ, "*Tà epouránia* in epistola ad Hebraeos (8,5 et 9,23)," *RoczTeolKan* 10 (2, '63) 31-44.

Having previously studied the singular form of this adjective [cf. § 8-1085] the author now takes up its neuter plural form in two specific texts. In this instance the word's primary meaning is that of a place, a heavenly sanctuary, as substantiated, grammatically and logically, from context (Heb 1:3; 4:14; 8:1; 11:16; 12:33; etc.).—W. J. P.

Heb 11:13-16, cf. § 8-951.

Heb 13:10-15, cf. § 8-1055.

### *Catholic Epistles—Apocalypse*

1089. M. A. KING, "Notes on the Bodmer Manuscript," *BibSac* 121 (481, '64) 54-57.

Though "P<sup>72</sup> certainly is not of first rank among papyri of the New Testament, it is both interesting and a good witness to the full use of 2 Peter and Jude in the third century in Egypt and to the continued predominance, in that area, of the Neutral or Alexandrian text."

1090. A. R. JONSEN, "The Moral Teaching of the First Epistle of St. Peter," *SciEccl* 16 (1, '64) 93-105.

Readers of Paul are aware that his ethical teaching is an inference from certain basic doctrines. But it is less frequently realized that there is a "sacramental" basis for NT ethics. 1 Peter, with its clear allusions to baptism and its liturgical background, proves this point better than does Paul, John or the Synoptics. The first four chapters of the letter can serve as an illustration.

The initial doctrinal statement (1:3-12) proposes the most fundamental causes of salvation and leads directly into a hortatory passage (1:13-25) which states the most radical principles of ethical response. The command "You shall be holy, for I am holy" (1:16) forms the heart of the Holiness Code (Lev 17—26) which is here transformed by being placed in the setting of the new revelation. The God who is holy is invoked as father and judge.

The second doctrinal passage (2:1—11) with its reference to nourishment, to tasting how sweet the Lord is (2:2-3), to the acceptable sacrifice (2:5), coupled with the later mention of the kiss of peace (5:14), contains echoes of the liturgy for the primitive Eucharistic celebration. This doctrinal passage forms the basis for the second paraenetic section (2:11—3:22) which urges the hearers as a priestly people to offer spiritual sacrifices and to proclaim God's deeds. The duties of each state are then listed in some detail. The originality in this part lies in the motivation "that the Gentiles may see your deeds and glorify God" (2:12) which harks back to the purpose of the priesthood (2:9) and ultimately derives from the Holiness Code.

The entire argument of the Epistle seems epitomized in 3:21-22, which contains the first explicit mention of baptism, and the pivot of the letter's entire



theology seems to be "You shall be holy, for I am holy." God's holiness, His transcendent power and mercy, are now manifested in Jesus Christ. Through the sacraments, this holiness initiates the individual into the community and nourishes him. The sacraments of the New Law replace those of the Old, the external signs of the Exodus, etc. The NT sacraments also make immediate and personal the great sacrament of the present, the redeeming life, death and glory of Jesus Christ. The Christian people, thus sanctified and consecrated to God, must live out this consecration. A morality developed in these terms may aptly be called "sacramental."—J. D. M.

1091. A. R. C. LEANEY, "1 Peter and the Passover: An Interpretation," *NT Stud* 10 (2, '64) 238-251.

There are grave difficulties in regarding 1 Peter as written by the apostle Peter or as (originally) a letter at all. Windisch and later Preisker rightly associated the body of the Epistle with a homily or a liturgy of baptism, but difficulties remain. The most satisfactory suggestion is that of F. L. Cross, who regards 1:3—4:11 as an extemporized liturgy at a baptismal Eucharist, in which the insistence on suffering refers to the liturgical incorporation of the believer into Christ. One can extend Cross's suggestion that as a *paschal* liturgy 1 Peter shows associations with the Passover, which the early Christians continued to celebrate. Comparing the Epistle with the Passover haggada as it is believed to have existed in NT times, we find several parallels: the disparaging reference to the "fathers" in 1 Pt 1:18 and the exposition of Josh 24:2-4 in the haggada; a series of allusions in 1 Pt 2:9-11, 18 ff. to Deut 26:5-8 which is quoted and expounded in the haggada, along with the phrase "from darkness to light" and the use of Ps 118. The relation to Passover also leads to an understanding of the deeper level of thought in 1 Peter. Interpreting 3:18 ff. in the light of B. Reicke's *The Disobedient Spirits and Christian Baptism* (1946), we find there "a theology of liberation achieved by submission to God, which we take to be a Passover theme, if not the Passover theme."—G. W. M.

1092. [1 Pt 2:9-10] H. McCABE, "What is the Church?—VII. A Royal Priesthood," *LifeSpir* 18 (206, '63) 162-174.

In the OT, Yahweh founded Israel to represent Him to all the peoples and to represent all humanity before Him and thus to be His priesthood. What was then done historically and partially was brought to completion in Christ and is now represented sacramentally in the Church. Thus 1 Pt 2:9 can speak of the Christian community as a royal priesthood, but with this essential difference from the economy of the Mosaic Law, as Hebrews shows: in the Christian community there will be no special priestly class, but only the one priest, Christ. How then can the Roman Church insist upon the need for such a group? The answer is that the ordained priesthood is derivative from, and a sacrament of, the priesthood of the whole body so that the priest sacramentally represents both the community and Christ at the same time.

The layman exercises his baptismal priesthood to the extent that he is

personally committed to what is taking place. The priest, in addition to his personal devotion, is committed to perform certain fixed sacramental acts on behalf of the community as a whole, sacramentally making present the acts of Christ. The work of the priest includes not only the sacramental action of the Eucharist, but also the quasi-sacramental liturgy of the word. This latter, the preaching of the ordained, has its parallel in the layman's exercise of the priesthood conferred on him by confirmation. The exact ways, however, in which the layman should bear witness to the word are quite complex and as yet not well understood or clearly formulated, since only recently has the active participation of the laity in the life of the Church focused attention upon confirmation as the sacrament of lay witness.—N. O'K.

1093. P. E. TESTA, "La distruzione del mondo per il fuoco nella 2 Ep. di Pietro 3, 7.10.13," *RivistBib* 10 (3, '62) 252-281.

The concept of the world ending by fire was not borrowed by 2 Peter from the Persians. The Stoics, indeed, had the idea of a universal conflagration, but the concept of 2 Peter is much more exalted than that of the Stoics. In the first century, various documents attest that both Jews and Jewish Christians believed in the destruction of the world by fire, a catastrophe which paralleled the flood in the days of Noah. Both the flood and the final conflagration were considered as having a moral purpose and to be the result of God's punitive will. Jewish belief wavered between a universal and a limited final conflagration. Jewish Christians, however, maintained that the conflagration would be universal and would include men, things, earth and heaven. Both the Jewish and the Jewish Christian beliefs here depend on testimonies from the OT and on the imagery of apocalyptic writings.

Whatever may be the background, 2 Peter has some distinctive traits. Unlike the Persians, Peter stresses the moral purpose of the conflagration in which the punitive purpose was greater than that of purifying, and the conflagration extends even to the heavens. Unlike the Stoics, 2 Peter denies all possibility of a recurrence of the catastrophe. Unlike the OT that used apocalyptic language to describe particular events, 2 Peter presents a unified apocalyptic picture of a single future event. Perhaps the impulse to form this image came from the baptismal symbolism in which the flood and the final conflagration are linked together.—J. J. C.

1094. H.-M. SCHENKE, "Determinatio und Ethik im ersten Johannesbrief," *ZeitTheolKirche* 60 (2, '63) 203-215.

In discussing the relation of determinism and ethical teaching in 1 John, a primary question is that of the sources used. The ascribing of deterministic passages to one source and ethical teaching to another, does not seem to be the solution, since the Epistle appears to have a literary unity. Johannine statements about being begotten of God and the relation of these statements to action and faith can be understood only in the light of the background of dualism. We should remember, however, (1) that John's dualism is not thoroughgoing;



(2) that the author of 1 John presupposes, and does not develop, a deterministic dualism; (3) that the writer is interested almost exclusively with the practical consequences of the deterministic dualism which he employs.

The relation between determination and duty is considered under three headings. (1) Practically, the theses stating the obligations imply exhortation. (2) Logically, there is a contradiction between the theses and the exhortations. (3) Theologically, the Christian's existence has an earthly and a higher aspect. The thought of duty to act and believe rightly derives predominantly from the earthly aspect. The thought of determination comes predominantly from the higher aspect in which the conviction of the greatness and availability of God's grace suggests the thought that every failure in human conduct, everything not from God, is excluded.—J. J. C.

1095. G. LADD, "The Theology of the Apocalypse," *GordRev* 7 (2-3, '63-'64) 73-86.

"We may conclude that a moderate futurist interpretation understands the seven letters to be addressed to seven historical churches which are representative of the entire church. The seals represent the forces in history, however long it lasts, by which God works out his redemptive and judicial purposes in history leading up to the end. The events beginning with chapter 7 lie in the future and will attend the final disposition of the divine will for human history." There follows a summary of the book's theology according to three headings: the problem of evil; the visitation of wrath; the coming of the kingdom.

1096. B. NEWMAN, "The Fallacy of the Domitian Hypothesis: Critique of the Irenaeus Source as a Witness for the Contemporary-historical Approach to the Interpretation of the Apocalypse," *NTStud* 10 (1, '63) 133-139.

The common view that the Apocalypse should be interpreted in terms of contemporary history, with reference to a persecution by Rome, rests on two assumptions. First, because it is apocalyptic literature it is assumed to have originated amid political-religious persecution; but the connection between apocalyptic and persecution is not an essential one. A type of esoteric eschatological gnosis is much more an essential characteristic of apocalyptic. Secondly, most reliable early authorities date the Apocalypse during the reign of Domitian; of these Irenaeus is the most important. But Irenaeus does not associate the book with a Domitian persecution; on the contrary, he connects it with anti-Gnostic polemic. Thus his evidence shows that a contemporary-historical approach does not necessarily uncover the book's historical situation. He leaves open the possibility, which is strengthened by motifs within the Apocalypse, that anti-Gnostic polemic may in fact be the background.—G. W. M.

1097. [Apoc 2—3] A. C. REPP, "Ministry and Life in the Seven Churches," *ConcTheolMon* 25 (3, '64) 133-147.

The seven letters to Asia are limitless sources of power for the Christian life. The letters are part of the fabric of the Apocalypse, serving as a basis for the

visions. The seven churches represent the whole of Christendom. God assigns to His Church a difficult task, possible only because He supplies the community in which to minister, bestows certain gifts, allots a specified amount of time, and grants certain opportunities. He allows Satan to harass the Church, but through tribulation it may be refined, strengthened, and given additional opportunities to minister in surroundings unwelcome to the flesh. The single churches may not respond to their assigned ministries in the same manner, for the seven churches ran the entire range of the sanctified life from the full, firm faith down to the careless, the indifferent, even to a ministry and life that had become paralyzed.—J. O'R.

1098. H.-P. MÜLLER, "Die himmlische Ratsversammlung. Motivgeschichtliches zu Apc 5:1-5," *ZeitNTWiss* 54 (3-4, '63) 254-267.

The scene portrays the heavenly council seeking a worthy candidate to rule the world, and the action unfolds in three stages. There are certain difficulties in the account as it stands. The relation between the angel of 5:2 and the living creatures and the elders is not clear. The entire action does not seem consonant with the constant worship mentioned earlier (4:8-11). Also, the answer given to the question proposed is not addressed to the questioner. Apparently John has taken over material from a source and used it without smoothing out the resulting unevenness.

Similar scenes are found in Isa 6:8, in 1 Kgs 22:20-22 and in the Ugaritic Keret myth (2 K 5, 10-30). Apoc 5:1-5, therefore, belongs to a tradition depicting divine kingship, a tradition that goes back to Sumerian times. In the Apocalypse Christ alone is found worthy to rule, and He will command the eschatological army. The afflicted Church, ardently imploring the coming of the end, is now directed to fix its gaze and hope upon the reign of its glorified Lord.—J. J. C.

1099. S. BARTINA, "La celeste Mujer, enemiga del Dragón (Ap. 12)," *EphMar* 13 (1, '63) 149-155.

Contemporary exegesis favors three principal interpretations of the Woman in Apoc 12: she is (1) Israel; or (2) the Church; or (3) Mary, the Mother of Jesus. At least twelve reasons can be adduced to show that the mariological reference is the preferable one.

1100. [Apoc 14:4] R. DEVINE, "The Virgin Followers of the Lamb," *Scripture* 16 (33, '64) 1-5.

The term "virgins" in the passage is taken in a wide sense and signifies the elite of Christ. Just as the dragon leads men to idolatry, "prostitution" in biblical language, so those who belong to the Lamb are called virgins because they have not given themselves to idolatry. Virginity in the proper sense, however, is not entirely eliminated from the verse. "Virginity is a heavenly perfection, an anticipation, for those called to it, of what will be the objective of all in the Kingdom of heaven."—J. J. C.



## BIBLICAL THEOLOGY

1101. J. BLENKINSOPP, "Biblical and Dogmatic Theology: The Present Situation," *CathBibQuart* 26 (1, '64) 70-85.

In their continuing dialogue the exegete and the dogmatic theologian are seeing more sharply the divergencies in their methods and attitudes. A whole set of difficulties arises as a result of attempts to fit together exegesis and dogma which begin from different points of view and suppositions. The dogmatician is quick to point out that the Bible can not be a closed system expounded with its own terms of reference. For, properly theological presuppositions concerning inspiration, canonicity and the relation of Scripture to the Church precede any work of exegesis. On the other hand, the biblical theologian objects that synthetic theology especially as mirrored in manuals reflects this weakness. Again, systematic theology fails to take account of particular theological insights of different OT and NT books; its concepts tend to become static and its scope narrowly exclusive. These two divergent methodologies are clearly evident in their treatment of redemption, the kingship of Christ and eschatology.—M. A. F.

1102. M.-L. RAMLOT, "Une décade de théologie biblique," *RevThom* 64 (1, '64) 65-96.

Though professedly concerned with the OT, the article has (pp. 66-71) some matter of interest for NT studies in its critique of J. Barr's *The Semantics of Biblical Language* (1961) and (pp. 81-84) in the general discussion of the different forms of biblical theology.

1103. A. RICHARDSON, "Second Thoughts—III. Present Issues in New Testament Theology," *ExpTimes* 75 (4, '64) 109-113.

(1) There is a new way of looking at history today which is opposed to the "scientific" approach, and centers upon the judgment of the interpreter rather than on the "facts" or "laws." (2) This means that the NT theologies of our predecessors, of Bultmann, for example, can no longer be accepted; they are merely past stages in the continuing process of reappraisal that constitutes history. (3) Some demythologizing of the NT has long been done, but the question now is raised: Should God as well as Satan be demythologized? Theologians must realize the need of solving the hermeneutical problem, of recognizing their own dogmatic presuppositions. In doing this today they are reconsidering the question of ontology and seeing God as "the uniquely undemythologizable One." (4) Contrary to the view of positivistic historiographers, who are often merely literary critics, the most truly "historical" account is one written in the perspective of subsequent history, not necessarily the one nearest in time to the events themselves. This realization underlies the so-called "new quest for the historical Jesus" and the favorable reassessment of Luke as a historian. (5) Does not this acceptance of the role of the subjective factor lead to historical relativism? The historian must admit that his judgments are relative but profess the conviction that one historical assessment can be shown to be more

coherent than another. The historian's faith or unfaith is the decisive factor in the interpretation of the evidence.—G. W. M.

1104. F. SONTAG, "Philosophy and Biblical Theology: A Prologue," *RelLife* 33 (2, '64) 224-237.

"Philosophy may be called upon to criticize and assess the presuppositions and the goals of biblical theology and the adequacy of its intellectual framework. Furthermore, it may provide new (or classical) frameworks for the theologian's constructive task, giving logical tools and the necessary analytic framework for structuring the theological questions, something which the Bible itself cannot provide. Perhaps theology arises when philosophy and the intellectual side of religion meet. Perhaps biblical theology provides both the material for the construction and a check upon a too radical transformation of original concepts. And perhaps no theology of any kind is possible without a philosophical framework, so that the theologian's only choice here is either to ignore his philosophical framework or else to handle it knowingly. It might be otherwise if, from the biblical documents alone, a theology acceptable to all could be constructed. But the theologian's primary task is still the delineation of the nature of God, and this always stands in contrast to the Bible's concern for God but its failure to say very much directly about his nature. A theologian must begin at the point where the biblical records leave off."

#### *Church*

1105. ANON., "Le ministère du Christ accompli par son Église tout entière et ses ministres," *VerbCaro* 18 (69, '64) 1-29.

The subject is divided into four parts with the following headings: baptized to serve; an apostolic life; a charismatic life; a life of sacrifice. In each part, the ministry of Christ is compared with our own; His ministry in the universal Church is described; there is a discussion of Christ's service being fulfilled by His ministers in the Church; and finally some questions are raised that need further clarification.—J. J. C.

1106. G. BAUM, "Primacy and Episcopacy: A Doctrinal Reflection," *Domini-cana* 49 (1, '64) 7-15.

The episcopal college is heir of the Twelve Apostles, and the Pope has jurisdiction over his brother bishops, but this superiority does not break the unity of the episcopal body.

1107. G. DEJAIFVE, "Les douze Apôtres et leur unité dans la tradition catholique," *EphTheolLov* 39 (4, '63) 760-778.

A study of certain key periods in the Latin Church indicates that the Catholic Church has faithfully preserved the original structure of the apostolic college. For there has always been in the Church an episcopal college together with the



Pope who, as Peter's successor, forms the principle of unity. These two aspects of collegiality and primacy are based upon the NT which shows that the Twelve constituted a college of which Peter was the leader and head.—J. J. C.

1108. V. DE WAAL, "What is Apostolic Succession? Bishop Headlam v. Bishop Kirk," *AnglTheolRev* 46 (1, '64) 35-54.

"This article is in essence a dialogue between two books, Bishop Headlam's 1920 Bampton Lectures *The Doctrine of the Church and Christian Reunion* and Bishop Kirk's symposium *The Apostolic Ministry, Essays on the History and Doctrine of Episcopacy*, first published in 1946." At the conclusion, the author believes that the contributors to *The Apostolic Ministry* correctly maintain that the episcopate succeeds to the apostolate as the divinely ordained ministerial instrument for securing to the Church its continuous and organic unity. But two important qualifications are added. (1) The apostolic succession is only one strand of the apostolic tradition, and it is faithfulness to the whole tradition that guarantees the continuity and unity of the Church. (2) It must be emphasized that the bishops succeed to the apostles in that they corporately are responsible for the mission of the Church, not merely guarding the tradition but delivering it to all men.—J. J. C.

1109. T. S. GREGORY, "The Body of Christ," *LifeSpir* 18 (206, '63) 174-183.

A study is made of the meaning of *Christos* and then of the body of the *Christos*. *Christos* is the "anointed," the divinely chosen servant of the divine purpose. At one time it was Cyrus, but above all it was David. The *Christos* is as original and inevitable as the natural universe. His source is the divine holiness. According to an ancient prophetic conviction the *Christos* survived all defeat. The Lord's community rises from the dead. So it happened in the age of Ezekiel, of the Second Isaiah, of the Maccabees, and in the time of the NT.

The body of the *Christos* is the body of His Resurrection, and to enter it we repeat the death and Resurrection of the *Christos*. It is a cosmic body and an organic unity. Finally, the body of the *Christos* is a body solely because the *Christos* is living in it, because it embodies His transcendence of death, His Resurrection.—J. J. C.

1110. C. JOURNET, "L'entrée du Christ dans son Église pérégrinante," *NovVet* 39 (1, '64) 39-70.

Between the age of the expectation of Christ and the age of the Holy Ghost lies that point in world history when the Word made flesh gathers about Himself the angels, frees the just from limbo, lives among His own, and through the Incarnation causes the Church to be rooted in the heart of the life of the Trinity. This is what we have called the age of the presence of Christ, the age of the entrance of Christ into His Church or the entrance of the Church into Christ.—J. J. C.

1111. J. KREMER, "Die Aussage des Neuen Testamentes über die Gemeinde und das Gemeindeleben als Kanon moderner Pfarrseelsorge," *Bibel und Leben* 4 (4, '63) 282-294.

Directives for modern pastoral care are found in the study of the NT concept of the community and of its life as imaged in the ministry of the apostles, in the gatherings of the faithful and in the duties of fraternal charity.

1112. S. LEGASSE, "L'exercice de l'Autorité dans l'Église d'après les évangiles synoptiques," *NouvRevThéol* 85 (10, '63) 1009-1022.

Some texts in the NT are intended to combat a tendency for honors and dignity manifest among a few leaders in the early Church. Certain passages often quoted in this matter are of little worth because not dealing with this particular point. Such are the saying that the first shall be last (Mk 10:31 parr.) and some criticism directed against the scribes and Pharisees (Mk 12:38; Lk 24:46). More to the point is Jesus' censure of the Pharisees (Mt 23:1-12; Lk 14:7-11) which ends with the warning to the disciples that they should be humble in the service of their brethren. Another valuable text for the lesson of humble service is the reply of Jesus to the sons of Zebedee who asked for the first places in the kingdom (Mk 10:41-45; Mt 20:24-28).

The best passages for the lesson of humble service are those concerned with the dispute about who is greater in the kingdom and with Jesus' exhortation to be like little children (Mk 9:33-37 parr.). Luke in his account of the Last Supper (22:24-27) repeats this principle of littleness, and the Lukan passage teaches that those who preside over the congregation should conceive their authority primarily as one of service.

In brief, the paradox of the mystery of salvation is found in the institution of the Church whose authority is less a power to command than an opportunity to serve. In carrying out their appointed tasks, the Church leaders should imitate, not the kings of the earth, but Jesus who came to serve. Finally, a leader who would misuse his power would do harm to the Church.—G. C.

1113. H. MÜHLEN, "Das Pneuma Jesu und die Zeit. Zur Theologie des Amtes," *Catholica* 17 (4, '63) 249-276.

The relationship of the Holy Spirit to time can illumine ecumenical discussion about the origin and nature of the apostolic succession. K. Barth fears that apostolic succession according to the Catholic view means merely a mechanical transmission of office, a list of bishops. But the Ecumenical Committee of the United Evangelical Lutheran Church of Germany has declared (Nov. 26, '57) that in apostolic succession there is a pneumatic and historical connection with Christ.

In the anointing of Jesus as Messiah (Acts 10:38), the Holy Spirit entered salvation-history, i.e., time understood as a series of God's deeds done once for all (*kairos*, cf. Acts 2:2) but perduring in the continuing activity of the Spirit (*eis ton aiōna*, Jn 14:16). The Messianic office of Jesus continues in the Church because Christ, the anointed one, sacramentally gave to the apostles His own



Spirit (Jn 20:22) which they transmitted to others by the laying on of hands. Thus the Holy Spirit has a history in the succession of word and office. This succession is unbroken because—*mysterium stricte dictum*—the Holy Spirit is numerically one and the same in Jesus, in the apostles and in their successors. In addition to these “vertical” charismatic comings of the Holy Spirit upon the faithful, in apostolic succession there is also a “horizontal” perduring presence of the Spirit.

The Catholic Church acknowledges in evangelical Christianity a succession of word and preaching, but will evangelical Christianity acknowledge that in addition to this succession there is in the Catholic Church an apostolic and papal succession which is based on the will of Christ and on the workings of His Spirit in salvation history?—R. J. B.

1114. J. RATZINGER, “The Ministerial Office and the Unity of the Church,” *Journal of Ecumenical Studies* 1 (1, '64) 42-57.

A translation of an article which appeared in *Catholica* 17 (3, '63) 165-179 [cf. § 8-709].

1115. C. C. RYRIE, “Apostasy in the Church,” *BibSac* 121 (481, '64) 44-53.

“The picture of an apostate church is in the Scriptures and the picture of contemporary ecclesiasticism is beginning to coincide with it.”

1116. E. SCHLINK, “La succession apostolique,” *VerbCaro* 18 (69, '64) 52-86.

Paul conceives the Church as a community gifted with charisms, a body of people with diverse gifts and services. Different from other spiritual gifts is the special mandate given by the Spirit to some persons that they may carry out a particular mission such as the foundation and direction of a church. Consecration to such missions is often accomplished by the imposition of hands (Acts 13:1-3; 2 Cor 8:19; 1 Tim 4:14), but not necessarily so. For the NT is interested not so much in a chain resulting from the imposition of hands as in the transmission of pure doctrine. Apostolic succession consists in the fact that each successor submits to the apostolic model in teaching, preaching and the manner in which he directs the Church.

A person can be called to the ministry in various ways. The apostles were directly commissioned by Christ, their successors only indirectly and through other men. The NT uses several terms for the Church ministries because in the primitive communities this service is not exercised in a uniform way. In general, however, Church ministry is charismatic and is based upon a special commission to found or direct a church. The term “shepherd” best indicates the nature of this ministry.

Inasmuch as each local church is fully the Body of Christ, each shepherd has valid authority in his church. The existence of a community of churches gives rise to shepherds of a higher order, but the NT does not indicate that the power over the whole Church was placed monarchically in one man, Peter.

The shepherd's authority depends not only on his vocation but also on his

continual obedience to it. The community, since it also has received the Holy Spirit, must judge the word of the shepherd and has the duty and power to control his ministry. Whether the shepherd or the community has the last word in case of disagreement, is not clear from the NT. The final judge is Christ who through the Holy Spirit is acting in the community.

As regards apostolic succession in the strict sense, succession through the imposition of hands by consecrated bishops, this is a sign of the Church's unity and catholicity but is not essential. There is no proof that in the Christological controversies imposition of hands has guaranteed the apostolicity of the teaching of the Church. The sign of apostolic succession can never replace the necessary submission to the historic teaching of the apostles; nor can it detract from the apostolic ministry of the shepherd who does not have this sign.—E. J. M.

1117. W. SCHRAGE, "‘Ekklesia’ und ‘Synagoge.’ Zum Ursprung des urchristlichen Kirchenbegriffs," *ZeitTheolKirche* 60 (2, '63) 178-202.

It has become almost a dogma that the term *ekklēsia* was taken over from the LXX as an expression implying that the Church is the continuation of the Israel of the OT. Despite many attempts to explain the term from the LXX, the self-designation of the early Christian community is not due primarily to any conscious link with the LXX. E. Schürer's authority has been in large measure responsible for the opinion that in late Judaism *synagogē* expresses empirical actuality, but *ekklēsia* expresses an ideal, the community called by God to salvation, the ideal people of Israel. However, in the late Jewish writings, e.g., the OT apocrypha, *ekklēsia* is not so used. The reason why the Christians avoided the term *synagogē* to describe their Church was that in contemporary Judaism the word had become primarily the symbol for attachment to the Mosaic Law and tradition.

Judaism itself was not monolithic, and in the early days of the Church there was a Hellenistic Jewish Christianity. These Hellenistic circles preferred *ekklēsia* as the term to designate the Church because the word emphasized the newness manifest in the appearance of the Spirit and indicated a break with the Jewish past which was characterized particularly by the Mosaic Law. Thus by adopting *ekklēsia* in preference to *synagogē* the Christians made it clear that they were neither a Jewish sect nor a heathen religious society.—J. J. C.

1118. O. SEMMELROTH, "Institution und Charisma," *GeistLeb* 36 (6, '63) 443-454.

The tension existing between the charismatic and institutional elements in the Church is studied with special attention to the theological aspects.

1119. K. E. SKYDSGAARD, "Israel, Kirche und die Einheit des Gottesvolkes — eine Vorbemerkung," *Lutherische Rundschau* 13 (4, '63) 421-428.

As preliminaries to the consideration of the reunion of Jews and Christians, four points are made. (1) In not a few places Paul speaks of Israel as the type of the Church. (2) The Church began with a division in the people of



God (cf. Rom 9—11). (3) Israel will always remind the Church of the *eschaton*. (4) And Israel will always encourage the Church to hope—to hope that one day the Church and Israel will be united.—J. J. C.

1120. L. VISCHER, "Le problème du diaconat," *VerbCaro* 18 (69, '64) 30-51.

The office of the deacon is studied from various angles in order to discover what it should be in the Church of today. The NT data can be summarized as follows. In the early Church, cult and mutual assistance (*diakonia*) went hand in hand. For that reason the deacon's ministry should include functions both in the liturgy and in the social works of charity. Normally this combination would be expressed by the deacon being responsible for the offering and its administration. His liturgical functions could include that of lector, and he may also share in the care of souls.—J. J. C.

Church, cf. §§ 8-884; 8-1030; 8-1045.

### *Sacraments*

1121. B. FRAIGNEAU-JULIEN, "Éléments de la structure fondamentale de l'Eucharistie. II. Le sacrifice," *RevSciRel* 37 (4, '63) 321-344.

(1) The paschal character of the Last Supper and two specific allusions to the OT (the New Covenant and Servant allusions) point to its sacramental aspect. As a "parable in action" the Eucharistic institution contains sacramentally the sacrificial death of Christ. This sacrifice of the Last Supper and those of Jewish Law are similar in the blood offering required for the expiation of sins; they differ in that the Eucharistic sacrifice has a human victim whose self-oblation is voluntary. The originality of Christ's sacrifice lies in synthesizing the OT sacrifice with personal liberty.

(2) By analyzing the fundamental structure of liturgical action (i.e., the offertory procession, the anamnesis, and communion), one can see how liturgical practice confirms the sacrificial character of the Eucharist. Formulas and gestures depict the Eucharist as simultaneously memorial and sacrifice: "memorial of a sacrifice, and a true sacrifice because an objective commemoration." When the Church by her ministry reproduces Christ's gesture at the Last Supper, making present His sacrifice of the cross, she does so on Christ's express command. For with Christ the Church is also the victim of the Eucharistic sacrifice. The ancient liturgies of both East and West indicate that sacrifice consists in humanity's return to God; Christ's personal sacrifice exemplifies this return to God. Because Christ is the principal actor in the Eucharistic memorial, the Eucharistic sacrifice incorporates the Church more and more into Christ's unique sacrifice, and in this way the Eucharist guarantees for the Church a purpose identical with Christ's on the cross.—E. O'F.

1122. R. H. FULLER, "The Double Origin of the Eucharist," *BibRes* 8 ('63) 60-72.

The development of the Eucharist in the early Church may tentatively be reconstructed as follows. The Last Supper, A.D. 30, was a farewell meal of the

Qumran type in which Jesus solemnly declared the renewal of table-fellowship with His disciples in the consummated kingdom of God which would follow upon His death.

The earliest Palestinian church celebrated a daily meal which commenced with the blessing and distribution of bread and wine. This meal was characterized by the invocation *Marana tha* ("Come, Lord!"), by the mood of *agalliasis* (eschatological joy in anticipation of the Messiah's final triumph), and by the thought of the Covenant in which the community participated by anticipation. From A.D. 31 the Palestinian church in addition to this daily meal celebrated an annual Passover. This celebration began with a fast and culminated in a Christianized Passover meal with the unleavened bread at the beginning and the cup of blessing at the end. The Jewish feast looked back upon the Exodus as the object of remembrance and of present participation. The Christian feast instead looked back upon the death and Resurrection of Jesus Christ. At the same time the Christian Passover looked forward with lively expectation to the parousia.

The Antioch and Hellenistic communities celebrated a weekly agape and Eucharist which combined in varying degrees the Palestinian Christians' daily meal and their annual Passover. The bread and wine were put together at the end of the meal. "The future eschatological motif became increasingly atrophied, while the bread- and cup-words underwent increasing expansion. This was to express the church's growing theological interpretation of the past redemptive event." The reconstruction here presented denies to Jesus the interpretative words at the Last Supper, but ultimately the Eucharist has a double origin—in the deed of the historical Jesus and in the Church's response to the Risen Lord.—J. J. C.

1123. M. F. WILES, "One Baptism for the Remission of Sins," *Church Quart Rev* 165 (354, '64) 59-66.

Paul's full understanding of baptism has suffered in the course of time with the result that a one-sided view of the sacrament has developed. The Apostle interpreted baptism as the individual's identification with Christ in His death and Resurrection. Only of secondary importance was the concept of baptism as a washing away of sin. This latter aspect, however, became more prominent beginning with the Pastorals.

Emphasis on the sacrament as a washing from past sin suggested that its significance was mainly retrospective, looking exclusively to the transgressions of the past. Since baptism was unrepeatable, this emphasis led people to delay receiving the sacrament until the moment of death. On the other hand, fear of sudden death and the desire to be counted among the members of the Church suggested the desirability of baptism at the earliest possible moment.

For those who had fallen into sin after baptism, the *Shepherd of Hermas* naïvely introduced a second chance, a single repetition of the forgiving process. But the problem of later sins remained. Origen held that sins committed before baptism were forgiven, those committed afterwards were covered over. Means



considered effective for obtaining this remission of sins committed after baptism were the conscientious performance of the duties of Christian life and especially ecclesiastical penance and almsgiving.

The preceding development in the concept of baptism has been outlined in order "to emphasize how immediate and how far reaching are the consequences of an initial inadequacy in the understanding of baptism." If baptism is considered retrospective in character, a system of penance is a logical growth. But to put penance on an equal footing with baptism as regards forgiveness of sins, is to treat baptism "as if it were one of many good human activities" and to miss its true significance—our identification with the death and Resurrection of Christ. Forgiveness of sins implies a negative significance in relation to the past. But baptism has a positive side, justification, which means "the establishment by God of a true relationship between God and man by means of which the problem of man's sin as a barrier to that relationship is dealt with once for all."—D. R. C.

Baptism, cf. §§ 8-1023; 8-1148; 8-1154.

Eucharist, cf. §§ 8-996; 8-1152.

Orders, cf. § 8-1080.

#### *Varia*

1124. J. ABRI, "Salvation and New Creation," *Katorikku Shingaku*, "Catholic Theology" 2 (2, '63) 66-79 [In Japanese with English Summary].

"The creative force of God, working in the apostles sent out by Christ, reestablishes the original order of creation and brings salvation. To believe in Christ is to participate in the new creation of God, by which he renews the whole universe."

1125. L. S. ALBRIGHT, "The Doctrine of the Trinity. A Question of Meaning and Mission," *RelLife* 33 (2, '64) 275-285.

The Trinitarian doctrine is restudied in order that the Christian mission may more effectively proclaim this part of the gospel message.

1126. ANON., "Spiritual Vocabulary," *Way* 4 (1, '64) 76-77.

Discusses the terms "edification," "kerygma," "scandal," "hypocrisy" and "charism."

1127. T. BOMAN, "The Biblical Doctrine of Creation," *ChurchQuartRev* 165 (355, '64) 140-151.

In the NT "the words creator, creation, and create are not much used, and when they are used we miss the enthusiasm of the Old Testament: the creation of the world sometimes only indicates a very distant moment of time. Has the dominant idea in the last period of Jewish religion been lost? No, but it has disguised itself in other words and concepts." The article, which for the most

part deals with the OT, is recapitulated by the author in two sentences. "When we consider the content of the concept of creation, creation and salvation are synonyms. When we consider the formal structure of the concept, then creation, evolution, and history (in the broadest sense of this word) are synonyms."

1128. A. BRUNNER, "Der Zorn Gottes," *StimmZeit* 173 (5, '64) 372-380.

A study, which is mainly theological, shows that God's anger as hostility to evil is actually an aspect of His love.

1129. W. ERICKSON, "The Cross as Transaction," *ChristToday* 8 (Mar. 13, '64) 530-532.

Although many modern theologians consider the cross as revelation, as signifying merely a timeless truth, as a "happening" which occurs in the minds of men, in reality the cross is transaction, something of cosmic importance that happened objectively on Calvary.

1130. P. GRENET, "Pensée biblique et métaphysique. A propos de l'oeuvre de M. Cl. Tresmontant," *AmiCler* 74 (Jan. 16, '64) 39-44.

Biblical thought has been examined by T in several of his writings, especially in *La pensée hébraïque* (1953), *Les études de métaphysique biblique* (1955), *Métaphysique du Christianisme* (1961) and *Origines de la philosophie chrétienne* (1962). From these studies he finds in the Bible a genuinely religious attitude toward God which dictates a rationally objective attitude toward the world and an attitude of firm opposition to myths. These elements, T claims, constitute a metaphysics. But do they?

Metaphysics is a term of strictly defined meaning, a method of thought conscious of its means and of its limits. In a word, it is a technique in which the teacher never asks the pupil to follow without explaining why and proving that he should follow. Nothing like this is characteristic of the Bible. On the contrary, there is something more beautiful: a people marching under God's guidance, a people which is asked to sacrifice to idols and chooses death instead. This attitude is existential, but not a metaphysics, not even an existential metaphysics.—J. J. C.

1131. E. J. JOYCE, "'But Christ lives in Me'," *Bible Today* 1 (11, '64) 714-720.

Atonement, the being at one with God, brings out well the meaning of expiation which is primarily the act of God who out of love removes sin, the enmity separating God and man.

1132. J. MOLTSMANN, "Anfrage und Kritik," *EvangTheol* 24 (1, '64) 25-34.

Ebeling's exposition of the basis and the situation of the kerygma [from his *Theologie und Verkündigung. Ein Gespräch mit Rudolf Bultmann* (1962)] is explained and on certain points corrected and supplemented.



1133. L. MORALDI, "Espiazione nell'antico e nel Nuovo Testamento," *RivistBib* 10 (1, '62) 3-17.

The NT writers represent Christ's expiation as a sacrifice of blood, the unique sacrifice of the NT. The texts that mention the blood of Christ are divided into two classes; one class refers to the blood of the Eucharist; the other class refers to the blood poured out on Calvary. All these passages, therefore, imply an expiatory sacrifice. Because of some strong NT expressions, certain authors have spoken of the Father's curse upon His Son. In reality, these expressions should be understood in the light of the meaning prepared by the OT teaching. In the NT, the sole divine attribute that constantly recurs is the Father's love for men. Christ's love and obedience are emphasized by John, Luke, Hebrews and Paul. The faithful, therefore, because they partake of the Eucharist, should see that the effects of the redemption are verified in their lives. This can be done by imitation of the love and obedience of Christ.—J J. C.

1134. N. A. NISSIOTIS, "What Is Revealed by the Revelation in Christ?" *Theology and Life* 6 (1, '63) 37-48.

The essence of the revelation in Christ "as the perfect knowledge of God, transfigures all possibilities into an immediate reality for true human life by and in the Holy Spirit."

1135. R. L. SCHEEF, "The Power of God in the Gospel," *Theology and Life* 6 (4, '63) 298-308.

For Paul, the gospel of Jesus Christ is not primarily a statement about how God justifies sinners. What is primary and central is that the gospel is the operation of God's power through Christ for salvation to everyone who has faith. Salvation according to Paul consists not only in payment of the debt of sin but more so in the power to live a new life through the transforming might of the gospel.

The power of God is manifest as the focal point of salvation-history in the event of Jesus Christ, the content of the gospel (Rom 1:3-4). This power of God in the Christ-event is available to everyone who through faith participates in it. Any obstacle comes from the part of man.

Another facet of God's salvational power is the effective revelation of His righteousness, manifested apart from the Law and made effective in Jesus Christ. The Christian life with its good works is firmly founded, not because it has a theoretical basis, but rather because it rests upon God's action in Christ. And the operation of the Spirit, Paul believes, is simply another facet of God's power in the gospel producing that very ethical life which the Law cannot produce. These considerations have their relevance for preaching. The representatives of the new quest for the historical Jesus maintain that in the kerygma the living Jesus Christ encounters the hearer and meets him in his existential situation. Similarly today, true Christian preaching bears witness to the living Jesus Christ and exposes the hearer to the power of God in the gospel.—J. J. C.

1136. R. SCHNACKENBURG, "Concepción bíblica de la fe," *Selecciones de Teología* 2 (8, '63) 245-252.

Digest of an article, "Glauben nach der Bibel," which appeared in *Theologie der Gegenwart* 5 (1962) 130-136.

1137. R. SCHNACKENBURG AND J. SCHMID, "Zur neutestamentlichen Ethik," *BibZeit* 8 (1, '64) 119-131.

Calling attention to the recent Catholic interest in NT ethics, Schnackenburg reviews four books on the subject written by Catholic authors: R. Völkl, *Christ und Welt nach dem Neuen Testament* (1961); J. Stelzenberger, *Syneidesis im Neuen Testament* (1961); E. Neuhausler, *Anspruch und Antwort Gottes* (1962); A. Schulz, *Nachfolgen und Nachahmen* (1962). J. Schmid then reviews two other books on NT ethics: W. P. De Boer, *The Imitation of Paul* (1962); E. Larsson, *Christus als Vorbild* (1962).

1138. B. G. SKINNER, "New Testament Ethics and Natural Law," *Church QuartRev* 165 (354, '64) 8-16.

Recently the Bishop of Exeter "attributed the lax teaching of the 'New Morality' to an exaggerated exaltation of New Testament ethics at the expense of Christian ethics which, he said, combines the gospel ethic and the concept of natural law." The statement suggests the following considerations. If the natural law is a source of ethical knowledge independent of the NT, then the content of this law will be exceedingly difficult to discover. And it is very doubtful whether moral principles can be deduced from this law which would commend themselves to all scholars and be a determining influence for human conduct.

As far as the biblical evidence is concerned, the Christian ethic would seem to be stern, if the whole body of the OT and NT teaching is taken at its face value. Those who claim to derive the "new morality" from the Gospels are not accepting Christ's teaching as written. It is nevertheless true that the emphasis in the Gospels is very much on love, mercy and forgiveness rather than on the need for sexual purity and upright living. Probably our Lord stresses the importance of forbearing love because the somewhat negative demands of the Mosaic Law were already accepted by His hearers as the inspired word of God.

In ethics, as in other matters, persons come with their presuppositions to the Gospels in which they find their presuppositions confirmed. Today's dominant prejudice in moral teaching might be summarized by reversing the order of St. John's words and saying love is God. In fact, the modern cult of love has reached such proportions that Christianity is interpreted by the man in the street as a hedonistic utilitarianism so that to be Christian is to let a man do as he pleases. In this atmosphere the OT tends to be dismissed as irrelevant, and the NT is often interpreted as love without law. But the pendulum is bound to swing back to a fuller understanding of Christ's teaching which includes not only love but also duties which at times may become onerous.—J. J. C.



1139. D. STURM, "Naturalism, Historicism, and Christian Ethics: Toward a Christian Doctrine of Natural Law," *JournRel* 44 (1, '64) 40-51.

In recent decades some theological ethicists have drawn a severe line of differentiation between Christian ethics and the tradition of natural (moral) law in any form. Their argument for the incompatibility of the two is based upon the contrast between the Greek and the biblical view of things. "Whereas the Greek view of reality is naturalistic, anthropocentric, and humanistic, emphasizing the immanence of the laws of man's moral nature and the permanence of the human type, the Christian view of reality is historicistic, theocentric, emphasizing the historically revealed will of God as the source of man's duty and the variability and uniqueness of the situation and demands of human action."

However, the relation between the natural law and Christianity is properly understood from the following principles. First, God is creator, and man is made in God's own image. Secondly, God is judge, and man is a sinner in whom the image of God is deformed. Thirdly, God is redeemer and restores the image of God in man. These principles are basic Christian doctrine. For all things were made through Christ. He is to judge all creation, and He also is the one who reforms creation. Consequently, the historic event of Jesus as the Christ is an efficacious manifestation of what always is the case, namely, "that man 'discovers,' or is confronted at each moment with, the law of his being in an encounter with the living God, who is his creator, judge, and redeemer." In this way the historicity of Christianity does not conflict with the natural law; instead, the natural law is an essential implication of the Christian faith.

Finally, the fact that man must form a decision according to the changing circumstances is not an argument against the natural law. For in Christianity the natural (moral) law is the law of love which is ever the same in its general structure. But the precise actualization is variable as the conditions of human existence vary.—J. J. C.

1140. *The Way* 4 (1, '64) has the following articles on faith:

F. L. MORIARTY, "Faith in Israel," 3-12.  
J. H. WRIGHT, "I Believe in Jesus Christ," 13-23.  
W. YEOMANS, "You Shall Be My Witnesses," 24-32.  
J.-M. LE BLOND, "Living Faith in Christ," 33-41.  
J. QUINN, "The Household of the Faith," 52-60.

1141. F. WULF, "Zur Theologie der christlichen Ehelosigkeit und Jungfräulichkeit," *GeistLeb* 36 (5, '63) 341-352.

The NT texts show the uniqueness of Christian virginity and widowhood and furnish a solid basis for a biblical theology of this state.

Faith, cf. §§ 8-990; 8-991; 8-1054.

Angels, cf. § 8-1160.

## EARLY CHURCH

1142. L. W. BARNARD, "The Background of St. Ignatius of Antioch," *Vig Christ* 17 (4, '63) 193-206.

"Ignatius is essentially a witness to the Christian tradition as it was known and practised in Antioch. His Catholicism reflects a Syrian, rather than an Asia Minor, milieu. Much of his imagery and mysticism comes from this background. On the other hand he knew the essential facts of the Christian tradition as they had been handed down in the Church and expressed in its liturgy. He was acquainted with St. Matthew's Gospel, or the tradition it contains, with St. Paul's first letter to the Corinthians and possibly other of his Epistles. He was influenced by a stream of Johannine teaching which was known in the Church of Antioch. An early form of Gnosticism may have left its mark on his terminology although it did not touch the essence of his thought."

1143. L. W. BARNARD, "Clement of Rome and the Persecution of Domitian," *NTStud* 10 (2, '64) 251-260.

Some Roman historians have questioned the view that Domitian was a second Nero in his persecution of the Church. What are the facts? Domitian's reign was indeed a reign of terror in which many victims of the Emperor's jealousy and envy were struck down in a series of attacks on individuals. The most relevant early Christian witness to the "persecution" of Domitian, that of Hegesippus (Eusebius, *Hist. Eccl.* 3, 20), indicates a persecution not of Christianity as such but of influential persons, including Christians, suspected by the Emperor. Later Christian tradition misinterpreted the situation and portrayed Domitian as a savage persecutor. The contemporary Christian evidence of *1 Clement* is generally supposed to refer to the persecution of Christians, but R. L. P. Milburn (*Church Quart Rev* 139 [1945] 154-164) denies this, understanding the opening words of the letter to refer to internal troubles of the Church and ruling out any other references to a persecution. This position is too extreme, however, for 7:1 certainly seems to refer to present troubles of external origin, and the epistle must belong to the end of Domitian's reign or immediately after it. Its stress on the theme of jealousy supports the idea that it refers to the persecution of individuals in the Church, especially the more influential people who were by this time being converted to Christianity. One of the martyred victims was probably Flavius Clemens, Domitian's cousin and husband of Flavia Domitilla; he was more likely a Christian "atheist" than an affecter of Judaism, as Judaism at the time was a *religio licita*.—G. W. M.

1144. J. A. DE ALDAMA, "El Protoevangelio de Santiago y sus Problemas. A propósito de una obra reciente," *EphMar* 12 (1, '62) 107-130.

E. de Strycker's *La forme la plus ancienne du Protévangile de Jacques* (1961) is a monumental achievement for the light it sheds on the text, translation, double recension, literary unity, date of composition, and origin of the *Protevangelium of James*.



1145. D. FISHWICK, "On the Origin of the Rotas-Sator Square," *HarvTheol Rev* 57 (1, '64) 39-53.

At Pompeii, specimens were discovered of this rebus in which the letters of the Pater Noster together with two additional A's and O's are arranged so that a cross is formed by the two central intersecting words (*tenet—tenet*). Consequently a Christian origin of the square has been proposed. But several difficulties militate against this view, among them the fact that cryptic Christian symbols seem to have first appeared during the persecutions of the third century, and Christian crosses are found only considerably after A.D. 79, the date of the destruction of Pompeii.

A Jewish origin offers a more satisfactory solution. Jews were notorious for their use of magic talismans, amulets, spells and riddles. The Our Father has its roots in Judaism (pp. 47-48), and the idea of A/O as signifying the beginning and the end is present in Isa 41:4 and 44:6. "The whole symbolism, in fact, may have passed into Christianity from the Talmud, where the letters *aleph* and *tau* symbolise completeness and totality." Furthermore, the cross as a cabalistic mark of protection is found on the first-century Jewish ossuaries from Talpioth near Jerusalem, and among the Jewish communities in Italy there is good evidence for the use of the cross.

Here the question can be raised: what meaning do the five words of the square convey? They do not seem to have a meaning, *arepo* for example appears to be simply *opera* spelled backwards. Unintelligibility in such cryptograms is to be expected. In sum, while the Jewish theory faces serious difficulties, "in the present state of the evidence it does seem reasonable to conclude that the rebus, at least in the form we now have it, originated with Latin-speaking Jews in the period immediately prior to the Christian era."—J. J. C.

1146. D. Y. HADIDIAN, "The Background and Origin of the Christian Hours of Prayer," *TheolStud* 25 (1, '64) 59-69.

The sources of this study consist mainly of the Church Orders up to A.D. 400. From them "the evidence concerning the hours of prayer, private and public, may be summarized as follows:

"1) The three references in Acts (2:15; 10:9; and 3:1) should not be considered as the Temple or synagogue hours of prayer. Of the three only 3:1 is a clear reference to the afternoon sacrifice at the Temple. The third hour and the sixth and ninth are the 'principal divisions' of the day. We should guard against the temptation to identify these with the *Didache* references to praying the Lord's Prayer three times daily, and to establish an Old Testament background by the references in Dn 6:10 and Ps 4:13 for the three hours of prayer.

"2) There seems to be a consensus in the sources that the morning and evening hours of prayer are 'old and well-established practice' (cf. Tertullian, *On Prayer* 25; Cyprian, *On the Lord's Prayer* 35).

"3) Terce, Sext, and None, which denote the principal divisions of the day, came to be convenient hours of prayer; and, happily, references to these hours were found in the book of Acts.

"4) This led to a development, as witnessed in Tertullian and in Hippolytus, which may be described as the 'Christianizing' of the three hours of prayer. Tertullian does this in his treatise *On Prayer*, a work written during what Cayré calls his Catholic period. Hippolytus develops this in a much more elaborate form in his *Apostolic Tradition*."

1147. P. HINCHCLIFF, "Church and Society before Nicea," *Church Quart Rev* 165 (354, '64) 39-51.

It is normally assumed that the early Church was an agglomerate of the poor, the slaves and the dregs of society, persons to whom the gospel appealed because it offered them security and an otherworldly citizenship. But E. A. Judge, *The Social Pattern of Christian Groups in the First Century* (1960) has successfully challenged this view and its arguments. He maintains that Paul was speaking sarcastically when he said that there were not many wise, not many mighty, not many noble in the church of Corinth (1 Cor 1:26). Likewise the Epistle of James, largely devoted to moral instruction of the wealthy, would have little meaning, "if there were only an infinitesimal number of rich men within the fold." Actually, Christianity in the first three centuries represented a fair cross section of the social classes of the Empire.

As for persecution, the Roman authorities believed themselves perfectly justified. Christianity was diametrically opposed to every concept of stability upon which Roman society was built. The traditional basis of all Roman society was the family where the paterfamilias exercised an almost complete authority. Ordinary life included many conventional religious acts, and from time to time the people were expected to engage in certain religious rites as a token of their loyalty to the state. All these attitudes were questioned or opposed by the new faith. Usually the officials pretended not to notice the situation. In time of persecution judges often tried unsuccessfully to set the accused free. But frequently Christians were eager for martyrdom and practically demanded it. R. H. Barrow, *The Romans* (1949) 179, believes that it was all "'a misunderstanding: neither side could see the other's point of view'." This does not seem to be the solution. Because of the contrasting presuppositions on either side, opposition was inevitable. What we need to realize is the *apartheid* between the Church and the world. No Christian could really take part at all in the ordinary social life of the world. The Church had to supply all his needs, and consequently there was a strong bond of unity among its members from the mere fact that they were fellow Christians.—J. J. C.

1148. A. F. J. KLIJN, "An Ancient Syriac Baptismal Liturgy in the Syriac Acts of John," *NovTest* 6 (2-3, '63) 216-228.

"The descriptions of baptism in the Acts of John do not provide us with a formal baptismal liturgy. They give, however, a sufficiently detailed summary to be very important for our knowledge of the baptismal liturgy in Syria in the 4th or 5th century. They are surely of the same importance as the homilies on



Baptism in the Liturgical Homilies of Narsai. They show a course of events which has not yet been considerably influenced by liturgies used in Western Christianity. For this reason they are excellently suitable to act as a basis for the study of the development of baptismal practices in Syria. Therefore we may summarize a few striking phenomena:

"1. They show the ancient order of anointment and baptism with water.

"2. Exorcisms are absent, but the signing with the cross marks the beginning of this custom.

"3. The renunciation is not yet fully developed.

"4. The consecration of oil and water does not yet show a fixed form."

1149. H. LANGKAMMER, "Męka i zmartwychwstanie Chrystusa w świetle literatury apokryficznej (La Passion et la Résurrection du Christ à la lumière de la littérature apocryphique)," *RoczTeolKan* 10 (1, '63) 43-50.

The first part of the article is an exegetical account of the apocryphal *Gospel of Peter*; the second part is a selection of texts on the Passion and Resurrection from other apocrypha. In contrast to the canonical Gospels, the apocrypha do not clearly present Jesus as the promised Messiah and pay little heed to the satisfaction wrought by His Passion or to the soteriological value of His Resurrection.—W. J. P.

1150. G. T. MONTAGUE, "The Idea of Progress in the Early Church," *Bible Today* 1 (10, '64) 630-642.

In Paul and Acts one can observe how the Church became progressively conscious of her nature and functions and of the mystery that is Jesus Christ, her Lord.

1151. L. SMEREKA, "Najstarsza legenda o Matce Boskiej (De veterrima fabula legendaria de Virgine Maria)," *RuchBibLit* 16 (5-6, '63) 262-272.

A new Polish translation of the *Protevangelium of James*.

1152. J. L. TEICHER, "Ancient Eucharistic Prayers in Hebrew (Dura-Europos Parchment D. Pg. 25)," *JewQuartRev* 54 (2, '63) 99-109.

The Dura-Europos Hebrew fragment is a Christian prayer, and this fact has a twofold significance.

"In the first place, the existence of a Christian eucharistic prayer in Hebrew, which cannot be later than the second half of the third century, indicates that Hebrew was used as a liturgical and ecclesiastical language in the Church during the first centuries. This finding is corroborated first, by the fact that the Hebrew text of Exodus was read in the Church at Sardis, as mentioned in the Paschal Homily of Bishop Melito of Sardis; second, by the fact, on which I still insist, that the Dead Sea Scrolls, which are written in Hebrew, are of Christian origin;

and, finally, by the fact that Hebrew was used in early Christian tomb inscriptions, as I will show on another occasion.

“In the second place, this Christian prayer in Hebrew is the only piece in the Hebrew language found in the whole of Dura-Europos. This circumstance has led me to carry out an investigation to discover whether the identification, which has been universally accepted, of the Dura-Europos Synagogue and its frescoes as Jewish is correct. The results of my investigation are that the Synagogue and its frescoes are not Jewish, but Christian, and that almost the same error of method was committed by scholars in regard to both the Dura-Europos Synagogue and the Dead Sea Scrolls. These results will be embodied in a special publication forming an appropriate counterpart to my publications on the Dead Sea Scrolls.”

1153. C. E. POCKNEE, “Sunday—the Eucharist and the Resurrection,” *Church QuartRev* 165 (354, '64) 66-72.

The earliest Christian festival was the weekly gathering on Sunday, soon to be called the “Lord’s day,” in order to celebrate the Eucharist. Justin in his first *Apology* gives a complete description of the Sunday Eucharist and of its association with the Resurrection. The early Church attached so much importance to the Lord’s day that the yearly celebration of Easter and the weekly commemoration of the Resurrection both came to be kept on the first day of the week. Daily celebration of the Eucharist seems to have been unknown until the fourth century, and daily Mass was not the practice at Rome until the time of Gregory II (d. 731).

Acts 20:7-11 relates that Paul at Troas celebrated the Eucharist in the evening. Probably this was the night between Saturday and Sunday morning. Apostolic Christianity was concerned with the Second Coming of Christ. And to spend the night in vigil and prayer waiting for the Lord’s return and then to celebrate the Eucharist at cockcrow or sunrise would fulfill the dual purpose of expectation of the parousia and of the commemoration of the Lord’s Resurrection. In the fourth century, the time for the Eucharist was shifted from sunrise to the “third hour,” i.e., about 9 A.M. Suggested reasons for the change are: this was a favorite time for the Romans to transact important business; also the Holy Ghost descended upon the apostles at the third hour.

In the second part of the Middle Ages, sacrifice unfortunately came to be equated in theological thinking with death or immolation. The Eucharist, therefore, was treated as a means whereby the death of Christ was repeated in a mystical manner on the altar, and the Resurrection came to be regarded as an epilogue rather than an essential climax to the mystery of our redemption. For any scheme of reunion the restoration of the breaking of the bread as the chief act of the people of God on the Lord’s day is fundamental, and the sacrament of Holy Communion must no longer be regarded as merely the sacrament of the death of Christ but rather as the sacrament of His cross and Resurrection.—J. J. C.



1154. P. WEIGANDT, "Zur sogenannten 'Oikosformel'," *NovTest* 6 (1, '63) 49-74.

In his debate with K. Aland, J. Jeremias as a proof for infant baptism in NT times relies heavily on the phrase "he and his (whole) house," understood as an *Oikosformel* or technical term with a specific meaning. Jeremias takes over the term *Oikosformel* and its meaning from a study of E. Stauffer who concluded from 25 OT passages in which *oikos* occurs in some form of "he and his house," that the children are principally meant.

However, 25 instances out of 1877 uses of *oikos* and its derivatives in the OT constitute too narrow a base for any firm conclusions. An examination of Stauffer's passages and additional evidence suggests: (1) *Oikos* can mean anything from a few members of a family to the people of Israel. (2) The composition of each *oikos* can be learned only from the context. (3) While the phrase "he and his house" can be understood as a technical term if we look at the words alone, it nevertheless explains nothing of the composition of the *oikos* (whether they were children, slaves, wives, etc.).

An examination of the alleged NT uses reveals the same results. One cannot prove that any *Oikosformel* exists in the NT and consequently any argument derived from it *qua* technical term cannot be upheld. An appendix summarizes the pertinent part of J. Jeremias' *Nochmals: Die Anfänge der Kindertaufe* (1962) and finds that, apart from a change in terminology from *Oikosformel* to *Oikoswendung*, there has been no essential change in Jeremias' position. He still accepts Stauffer's conclusions on *oikos*.—R. J. C.

Early Church, cf. §§ 8-1028; 8-1123.

Ignatius of Antioch, cf. § 8-929.

### *Judaism*

1155. R. BERGMEIER, "Miszellen zu Flavius Josephus, De Bello Iudaico 5, § 208 und § 236," *ZeitNTWiss* 54 (3-4, '63) 268-271.

§ 208. The text means that the first gate has no doors, and this fact signifies that heaven where God dwells is hidden but not closed. Heaven in this verse means the Holy of Holies which is withdrawn from the sight of men but not closed to them.

§ 236. In this text Josephus distinguishes three sets of garments worn by the high priest: (1) his ordinary dress when not performing any sacred function; (2) his precious vestments; (3) the vestments worn on the day when he entered the Holy of Holies, vestments which are described as plainer than his precious vestments. Apparently the "plainer" garments would resemble those of the ordinary priests but be made of finer linen.—J. J. C.

1156. S. B. HOENIG, "The Supposititious Temple-Synagogue," *JewQuartRev* 54 (2, '63) 115-131.

For centuries, both Jewish and Christian scholars have maintained that during the Second Commonwealth there was a synagogue, a fixed and formal place of worship, within the Temple precincts. This view is erroneous and based upon a misunderstanding of the sources. The practices to which these scholars appeal for their position are all (with perhaps one exception) closely associated with the actual Temple worship and are not of themselves prayer services. Furthermore, Lk 2:46 does not prove the existence of a synagogue in the Temple. Only after the fall of Jerusalem do we witness the full emergence of synagogues, particularly in Galilee. In Judea, no synagogues have been discovered that date from before 70 C.E. "The liturgic (non-sacrificial) Synagogues (i.e., established religious edifices or houses for standardized and canonized prayer) did not exist in Judea during the Second Commonwealth and surely not within the Temple precincts."—J. J. C.

1157. J. NEUSNER, "The Conversion of Adiabene to Judaism," *JournBibLit* 83 (1, '64) 60-66.

While there can be no doubt about the sincerity of the conversion of Queen Helene of Adiabene and her son Izates, it is "relevant to an understanding of the political consequences of their religious action to take note of the promising situation which they confronted as a result of being converted to Judaism."

1158. J. A. WILCOXEN, "The Israelite Passover: Some Problems," *BibRes* 8 ('63) 13-27.

"To summarize: Against the argument that Passover was originally the sacrifice of the animal firstborn, I have urged (1) that this view can give no adequate explanation of how and why the two ever became separated, and (2) that there is no reason for assuming that the sacrifice of the firstborn as such was ever the basis or occasion for a festival in Israel. To account for the weightiest piece of evidence that can be summoned for this argument, namely, the existence and character of the story of the slaying of the Egyptian *bekorim*, I have proposed an alternative explanation to that of Wellhausen and others, namely, that this is the sacred story for the redemption of the human firstborn rather than the sacred story for the sacrifice of the animal firstborn. My conclusion is that a change from being the sacrifice of the firstborn to being something else is not an element in the history of the Israelite Passover."

1159. S. ZEITLIN, "Hillel and the Hermeneutic Rules," *JewQuartRev* 54 (2, '63) 161-173.

"The accepted view is that Hillel introduced the hermeneutic rules: The *kal wa-homer*, inference *a minori ad maius*, from the less important to the more important; *gezerah shawah*, inference by analogy of equal laws; and *hikish*,



inference by analogy of equal subjects. It has been held that Hillel was the innovator of these three hermeneutic rules and that he was influenced by Hellenism."

He does not seem to be responsible for the introduction of these terms, and the principles were practiced before him.

1160. S. ZEITLIN, "The Sadducees and the Belief in Angels," *JournBibLit* 83 (1, '64) 67-71.

B. J. Bamberger [cf. § 8-632] has attacked my statement that before the Restoration the Judeans believed in an ethnic God, but the Pharisees believed that Yahweh is the God of the whole human race. Bamberger on the contrary claims that even in the Pentateuch there are universalistic passages. This assertion is false. Only in the later prophetic books do we find some vague references to the universality of God.

Bamberger also claims that the Sadducees did not reject belief in angels, since this belief appears so explicitly in many passages of the Hebrew Bible. The facts are that, although the Pentateuch has some mention of angels, the prophets make no mention of them. "After the Restoration, when the Pentateuch was canonized, prophecy ceased in Israel. The sages wanted the people to turn to the Pentateuch for the interpretation of the word of God. The Sadducees, who adhered to the written law, rejected the belief in angels since, with the advent of the prophets, the function of angels had ceased. The Pharisees' belief in angels is to be explained as due to their view that Yahweh was the God of the universe and their belief in Providence."

In the early tannaitic literature, the product of the Pharisees, belief in angels was almost ignored. And there is no mention of angels in the apocryphal literature composed in Judea, namely, 1 Maccabees, Judith, Psalms of Solomon. In the apocryphal literature composed in the Diaspora, however, angels occupy a prominent place because of the Persian influence.—J. J. C.

1161. S. ZEITLIN, "The Tefillah, the Shemoneh Esreh: An Historical Study of the First Canonization of the Hebrew Liturgy," *JewQuartRev* 54 (3, '64) 208-249.

"To conclude, the *tefillah*, *Shemoneh Esreh*, including readings recited every morning in the Temple, were codified between 73-90. This was the first canonization of the Hebrew liturgy. There were no formal prayers before the destruction of the Temple. Every person prayed to God according to his needs. There was only one formal prayer which was recited by the high priest on the Day of Atonement. The synagogue, which hitherto was a place of assemblage for the men of the *Maamad* where portions from the Torah and the prophets were read, became a house of prayer after the destruction of the Temple."

Judaism, cf. § 8-1145.

1162. M. ADINOLFI, "Le parabole della rete e del lievito nel Vangelo di Tommaso," *StudBibFrancLibAnn* 13 ('62-'63) 33-52.

It has been stated that the Gnostic nature of the *Gospel of Thomas* has been demonstrated. However, our examination of the Parables of the Net and of the Leaven have discovered nothing that is unorthodox. There is a further question that concerns the dependence of *Thomas* on the canonical Gospels. In the present state of debate it seems best to suspend judgment on this point.—J. J. C.

1163. J. B. BAUER, "De Evangelio secundum Philippum coptico," *VerbDom* 41 (6, '63) 290-298.

The *Gospel of Philip* from Nag Hammadi is a Coptic translation of a florilegium of Greek texts compiled by a Valentinian Gnostic, but not all the texts are infected with Gnosticism. For example, logion 43 contains a remarkable adumbration of the doctrine of the sacramental character: "God is a dyer; just as good dyes which we call 'fast' perish only with the things dipped in them, so it is with the things dyed by God: because his dyes are immortal, the things dyed are made immortal by his dyes. But God dyes (or dips, or baptizes) what he dyes, with water." Another logion employing the same imagery (no. 54) probably underlies Ignatius, *Philad.* 3,1.—J. F. Bl.

1164. G. FECHT, "Der erste 'Teil' des sogenannten Evangelium Veritatis (S. 16,31-22,20). III: Kapitel<sup>4</sup> 2, Str. VIII—Kapitel<sup>4</sup> 3, Str. IX," *Orientalia* 32 (3, '63) 298-335. [Cf. § 7-642.]

A continuation of the detailed commentary on the *Gospel of Truth*.

1165. S. GIVERSEN, "Nag Hammadi Bibliography 1948-1963," *StudTheol* 17 (2, '63) 139-187.

Some 640 books, articles and reviews are listed alphabetically according to the names of authors and titles. Completed in the autumn of 1963, the bibliography constitutes a comprehensive index of what has been published on the MSS since their discovery in 1945-1947.—J. J. C.

1166. J. MUNCK, "Evangelium Veritatis and Greek Usage as to Book Titles," *StudTheol* 17 (2, '63) 133-138.

Scholars dispute whether the initial words of the MS *Evangelium Veritatis* form the title of the work, especially since the contents are not in accord with such a title. We need to realize, however, that a discrepancy between the contents and the title of a writing is something which was of little concern for the Greeks. Originally, Greek poems, speeches and prose works had no titles, and when for practical reasons titles did come into use, the immediate intention was not primarily that of expressing precisely the contents. Such titles were intended as a means of identifying an otherwise untitled book or homily, and therefore the opening words of the text were frequently used.



Examples of this method of putting a title on a book can be found in connection with the works of Plato and Plotinus. For that reason it would seem that, as a Greek homily, the *Evangelium Veritatis* at first had no title but that from references to it, it acquired a title consisting of its opening words. It may be rash to affirm with van Unnik that Valentine is the author, nevertheless the writer of the homily is "on the same high level as Valentine and his first disciples."—J. J. C.

1167. J. NEUSNER, "Zaccheus/Zakkai," *HarvTheolRev* 57 (1, '64) 57-59.

The *Gospel of Thomas*, chaps. 6—8, contains the story of Jesus' victory over a teacher of the Law named Zacchaeus. Now this name was borne by a contemporary of Jesus, Rabban Yohanan ben Zakkai, who lived in Galilee ca. 20-40 C.E. and who later founded a central institution which promulgated laws applying to Palestinian Judaism. The account in *Thomas* is legendary, but the legend itself is a fact requiring an explanation.

"I suggest that the story arose, in its original form, in the Jewish-Christian community in Galilee after 70 C.E., and that it was intended to liberate the community from the authority of R. Yohanan ben Zakkai's academy at Yavneh."—J. J. C.

1168. E. W. SAUNDERS, "A Trio of Thomas Logia," *BibRes* 8 ('63) 43-59.

"We have examined three logia in the Thomas collection (13, 17, and 24) with a view to comparing the Coptic readings with parallel passages found in the New Testament Gospels and Pauline letters. Beyond question, the Coptic logia reveal a familiarity with Christian traditions that are also embodied in these canonical documents, but we are not satisfied that the Coptic forms are best explained as tendentious alterations or theological developments of New Testament material that lay in written form before this writer or his sources. On the contrary, we have found reason to believe that the compiler is drawing upon independent sources and reproducing them as his own *formgeschichtlich*-narrative art. In the examples chosen for special instruction, the exact relationship of Thomas to the Gospels and other New Testament literature cannot be said to have been definitely settled. Therefore, it would be more cautious to speak rather of a knowledge and use of canonical *tradition* than to assert positively a literary *interdependence*. In the passages studied, it may be concluded that Thomas assists the New Testament scholar to determine with greater accuracy the earliest form of the parallel New Testament material and to fix more precisely the meaning of certain New Testament texts."

1169. A. STROBEL, "Textgeschichtliches zum Thomas-Logion 86 (Mt 8, 20/Luk 9, 58)," *VigChrist* 17 (4, '63) 211-224.

The evidence, especially the textual history of three variants, indicates the existence of a Syrian tradition and of a Syrian text underlying logion 86 of the *Gospel of Thomas*. At the same time this means that we are dealing in the

second century with an Aramaic Jewish-Christian tradition some of whose readings are found also in the Hebrew translation of Matthew preserved by Jews in the Middle Ages. In the study of *Thomas*, G. Quispel proceeds with good methodology. Readings which depart from the text of the canonical Gospels are not to be dismissed summarily as Gnostic; instead the textual criticism and history of these variants should be carefully examined and appraised.—J. J. C.

### *Archaeology*

1170. V. CORBO, "L'Herodion di Gebal Fureidis. Relazione preliminare delle due prime campagne di scavo 1962-1963," *StudBibFrancLibAnn* 13 ('62-'63) 219-297.

The site of Herodium (Jebel Fureidis), the Herodian buildings, and a Byzantine monastery later erected on the spot, are described in this account of the excavations carried out during the two campaigns of 1962-1963.

1171. D. FISHWICK, "The Talpioth Ossuaries Again," *NTStud* 10 (1, '63) 49-61.

The main interest in the inscribed ossuaries of Talpioth of the first century A.D. lies in ossuaries 7 and 8, which are inscribed respectively *iēsous iou* and *iēsous alōth*, the latter also decorated with crosses. Sukenik thought them Christian, others Jewish. Here it is proposed that the names do not identify the bones but are magical inscriptions for some prophylactic or apotropaic purpose. The form *iou* is a well-attested variant of *iaō*; *alōth* is a very probable variant of Sabaoth; and *iēsous* is a mark of the highly syncretistic nature of such magical formulas. The crosses might well be apotropaic tau signs. Thus the ossuaries may be an early example of Judeo-Christian syncretism. If this is a correct interpretation, "then the significance of the Talpioth ossuaries is not that they form 'the earliest records of Christianity' but rather that they provide the earliest evidence of Christian influences within Jewish syncretic magic.—G. W. M.

1172. E. LUSSIER, "The Holy Sepulcher," *Bible Today* 1 (11, '64) 734-742.

A description and a history of the Church of the Holy Sepulcher furnish the background for meditation on the mysteries of Holy Week.

1173. E. PAX, "Moderne Ausgrabungen in Palästina," *Bibel und Leben* 4 (4, '63) 260-270.

The article discusses the results of recent excavations in Jerusalem, Qumran, the shrine of *Dominus Flevit* on Mt. Olivet, the Herodium, Caesarea, Chorazin, Beth-shan and Nazareth.

1174. G. RINALDI, "Acco — Tolemaide — S. Giovanni d'Acri," *BibOriente* 5 (6, '63) 216-220.

An account of the history and archaeology of Ptolemais.



1175. S. J. SALLER, "Archaeological Activity in the Holy Land in 1962/3," *StudBibFrancLibAnn* 13 ('62-'63) 323-328.
1176. A. SPIJKERMAN, "Some Rare Jewish Coins," *StudBibFrancLibAnn* 13 ('62-'63) 298-318.

The coins are those of various Jewish rulers or Roman officials from the time of John Hyrcanus (135-104 B.C.) down to the Second Revolt (A.D. 132-135). All the specimens are either unknown so far or extremely rare or noteworthy for some other reason.—J. J. C.

Archaeology, cf. § 8-909.

## DEAD SEA SCROLLS

1177. H. BARDTKE, "Qumran und seine Funde," *TheolRund* 29 (3, '63) 261-292.

A survey of recent publications on the geography and archaeology of Qumran.

1178. H. BRAUN, "Qumran und das Neue Testament. Ein Bericht über 10 Jahre Forschung (1950-1959)," *TheolRund* 29 (1-2, '63) 142-176; (3, '63) 189-260. [Cf. § 7-654.]

Arranged according to the NT chapters and verses, the survey evaluates the extensive material published on the relation between Qumran and the Pauline writings.

1179. M. DELCOR, "Das Bundesfest in Qumran und das Pfingstfest," *Bibel und Leben* 4 (3, '63) 188-204.

There is NT evidence to establish connection between the Christian Feast of Pentecost and the Feast of Weeks in which the Qumran community celebrated the renewal of the Covenant. In Acts 1:9 Jesus ascends into a cloud as Moses did when he received the Torah at Sinai (Exod 19:9). Acts 2:6, where the crowds hear the Apostles in their own languages, has a rabbinic parallel in which the Law promulgated on Sinai is understood by all nations. The wonderful works of God proclaimed in Acts 2:11 may refer to the "Justices of God" recited in the Qumran covenant renewal during the Feast of Weeks. Finally, Ps 110, alluded to in Acts 2:34, seems to have been read at the Feast of Weeks.—D. J. H.

1180. J. G. HARRIS, "Early Trends in Biblical Commentaries as Reflected in Some Qumran Texts," *EvangQuart* 36 (2, '64) 100-105.

The Qumran interpreters not only expounded the Scriptures but also applied them to the happenings of their own day. Furthermore, these commentators were convinced that they were living in the last age and therefore resorted to the use of the apocalyptic genre. Lastly, there are evidences of a profound piety and devotion which is accompanied by a strong and recurring note of hope for the lot of the faithful.—J. J. C.

1181. B. J. HUMBLE, "The *Mebaqquer* in the Dead Sea Scrolls," *Restoration Quarterly* 7 (1-2, '63) 33-38.

The most obvious parallels between the *mebaqquer* of the Dead Sea Scrolls and the bishop in the NT are: (1) Both were overseers, as indicated by the etymology of each term and by the description of each. (2) Both were teaching offices. (3) Both required a fatherly concern for the group. (4) The analogy of the shepherd is used to describe both offices. (5) Both administered funds for the community. (6) Both were responsible for disciplinary procedures.

But the Church did not get its episcopal office from the Essenes. There was a plurality of bishops in each NT church, but only one *mebaqquer* at Qumran. The bishops were married men with families, but the *mebaqquer* was not.—R. B. W.

1182. F. JÓZWIĄK, "Mesjanizm w literaturze z Qumran (Le messianisme dans les textes de Qumran)," *RoczTeolKan* 10 (1, '63) 35-42.

As more Qumran documents are decoded, it becomes increasingly apparent that the sect awaited two Messiahs: one from the line of Aaron, the other from the line of Israel. The Manual of Discipline states: "until the coming of a Prophet and of the anointed ones of Aaron and Israel," and this is echoed in the other Dead Sea Scrolls and the Damascus Document. The text, in fact, makes it seem that the sect actually awaited three people who would deliver the people of God: viz., the prophet foretold by Deut 18:15 ff. (Elijah); the Messiah of Aaron; and the Son of David, the national Messiah.—W. J. P.

1183. B. NOACK, "Are the Essenes Referred to in the Sibylline Oracles?" *Stud Theol* 17 (2, '63) 90-102.

Several scholars have been inclined to find allusions to the Essenes in certain passages of the Oracles, Books 3—5. These allusions are centered on two points. The first concerns the daily ablutions. Oracles 3, 591-593 [cf. 4, 165-168] seems to refer to bathing in the early morning. Such baths are apparently not an Essene peculiarity, and 1QH 4, 6, 23 is not a definite proof that they were such.

The other principal allusion comes from the attitude toward the Temple and sacrifices. Oracles 4, 24-30 seems to reject both. On the other hand, the condemnation may envision only pagan cults, and elsewhere (3, 575-579; 5, 501-503) animal sacrifices are taken for granted. Recently the question has been raised whether the Qumran group was opposed only to the abuses and not to the Temple itself and its sacrifices. At any rate, the attitude toward the Temple sacrifices is a dubious criterion. The ablutions remain the only definite custom mentioned in the Oracles which has for the modern reader an allusion to Qumran and the Essenes.

In general, it appears too rigid to identify the Qumran community and the Essenes. From the ancient accounts the latter should be regarded as a larger religious movement than the Qumran community. "Consequently I think we might speak of Essenic influence or of allusions to the Essenes, in the Sibylline Oracles and elsewhere, without surmising that the Qumran community is men-



tioned or that an alleged Essenic influence could, directly or indirectly, be traced back to Qumran." In fine, the Sibyllines apparently do not display any interest in parties or factions within Judaism. The concepts that remind us of the Essenes, ablutions, prayers, piety, consciousness of sin, were for the author the heart of normal Judaism and monotheism.—J. J. C.

1184. L. SKWARCZEWSKI, "Znaleziska archeologiczne w Qumran w problematyce badań nad kultem ofiarnym u Sadokitów (Inventa archeologica in Qumran quanti sint momenti in investigando cultu sacrificali Sadoquitarum)," *RuchBibLit* 16 (4, '63) 196-201.

The study examines the archaeological data of Qumran as a means of understanding the Zadokites' sacrificial cult.

1185. J. STARCKY, "Les quatre étapes du messianisme à Qumrân," *RevBib* 70 (4, '63) 481-505.

The history of the Qumran community can be divided into four phases, to each of which there is a corresponding phase in the development of its Messianic hopes. (1) In the Hellenistic period Messianism suffered an eclipse; (2) under the Hasmoneans it had a revival in the form of hope for a royal Messiah and a priestly Messiah; (3) at the beginning of the Roman period all Messianic hopes, royal and priestly, were concentrated in the expectation of a high priest; (4) the expectation of a Son of David regained its pre-eminence in the time of Jesus. The Essenes helped to spread the more spiritual concept of the Messiah which we find in the NT writers, but they did not pay much attention to the expiatory sufferings of the Servant or to the celestial Son of Man of the Book of Daniel.—J. F. Bl.

1186. S. ZEITLIN, "The Expression B<sup>e</sup>Talmud in the Scrolls Militates against the View of the Protagonists of Their Antiquity," *JewQuartRev* 54 (2, '63) 91-98.

While *talmud* has the connotation of study and learning, *b<sup>e</sup>talmud* refers to the Talmud, and the presence of *b<sup>e</sup>talmud* in the Dead Sea Scrolls is an additional proof that these documents were composed in the Middle Ages.

1187. A. ZON, "Droga w Regule Wspólnoty. 1QS 9, 18 (De notione viae in Qumranensi Regula)," *RuchBibLit* 16 (4, '63) 187-196.

The Qumran writings speak of "the way," a concept which is here studied.

# BOOKS AND OPINIONS

## INTRODUCTION

J. BARR, *The Semantics of Biblical Language* (New York—London: Oxford University Press, 1961), x and 313 pp. [See also § 8-760r.]

1188r. R. B. WARD, "Fallacies in Word Study," *Restoration Quarterly* 7 (1-2, '63) 82-89.

Barr has charged that the principles underlying Kittel's *TWNT* are based on a confusion of concept-history with word-history and consequently on a misuse of linguistic evidence. He suggests that the connection between language and thought must be made at the level of larger linguistic complexes, such as the sentences. But B says very little in a realistic way about a substitute for *TWNT*. His criticisms may assist the scholar and student in using a tool like *TWNT* critically.

Crucial is his discussion of the LXX and its influence on the semantics of NT words. B argues that the semantic value of words as words (not sentences as might be quoted from the LXX) is shaped by the general social milieu and not by a religious usage alone. If this be true, generalizing statements as to where the background of a word is to be found may have to be re-assessed.—R. B. W. (Author).

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J. BEUMER, *Die mündliche Überlieferung als Glaubensquelle*, Handbuch der Dogmengeschichte, Band I, Fasc. 4 (New York—Freiburg: Herder & Herder, 1962), 138 pp.

1189r. M. SCHMAUS, "Zu einem Werke über die Geschichte der Überlieferung," *MünchTheolZeit* 14 (2-3, '63) 188-193.

The volume presents a survey of the history of tradition in the Church from the earliest times down to the present. One can hope that in a future edition there will be a thorough discussion of the position of J. R. Geiselman with whom B differs on the sufficiency of Scripture. Because the Church learns not only from Scripture but also from tradition, it seems that she need not have recourse to Scripture for every doctrine.—J. J. C.

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*Biblisch-historisches Handwörterbuch. Landeskunde, Geschichte, Religion, Kultur, Literatur.* Erster Band, A-G, ed. B. Reicke and L. Rost (Göttingen: Vandenhoeck & Ruprecht, 1962), xvi pp., 616 cols., 50 photos, map, illustrations.

1190r. N. LOHFINK, *Scholastik* 38 (4, '63) 608-609.

The work's expressed purpose of dealing only with *realia* and not with exposition or biblical theology has been carefully carried out. Occasionally a writer



does discuss exegesis (*Abendmahl*), and on the other hand, *realia* have at times been omitted that would be helpful for biblical theology (e.g., *Bund*). Some 240 contributors have been enlisted from various parts of Europe, Asia, Africa and America and from all confessions, though perhaps not from all schools. The names of Eissfeldt, Noth, Käsemann, Conzelmann and Marxsen—to mention only Lutheran scholars—are missing. E. Fascher's seven-line article on form-criticism and a sampling of other entries might suggest that "extreme" positions have been avoided. In general, the articles devoted to the individual biblical books seem too short; P. Bonnard's excellent treatment of the Gospels proves to be an exception. All in all, the work surpasses any other dictionary in its limited field.—J. J. C.

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*The Cambridge History of the Bible. The West from the Reformation to the Present Day*, ed. J. S. Greenslade (New York—London: Cambridge University Press, 1963), x and 590 pp., 48 plates.

1191r. ANON., "The Bible Laid Open," *TimesLitSupp* 63 (Feb. 27, '64) 170.

With certain qualifications the book successfully achieves what it sets out to do. Above all, the volume sums up the investigations of the past and makes clear how much remains to be discovered in the future. There is an excellent and surprisingly readable inventory of the various vernacular translations in European languages from Luther to the NEB. The editor contributes a masterly survey of the English predecessors of the AV, and also an epilogue upon general questions such as the Bible's influence on art and literature and its use in private study as well as in worship, preaching and teaching.

The book includes some good chapters on biblical scholarship and the history of interpretation. Fr. J. H. Crehan writes "a modest thirty-eight—somewhat anxious—pages on the Roman Catholic attitude to the Bible during the entire period." His compressed style at times leaves the thought obscure, and the reader may wonder whether some essential words have been lost. A. Richardson presents a beautifully lucid analysis of the impact of historical method on theology during the past hundred years. In fine, this new Cambridge history shows that it is possible to hear the word of God in Scripture without retreating from the twentieth century.—J. J. C.

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*Encyclopedic Dictionary of the Bible. A Translation and Adaptation of A. van den Born's Bijbels Woordenboek, Second Revised Edition, 1954-1957*, trans. L. F. Hartman, C.S.S.R. (New York—London: McGraw-Hill Book Co., 1963), xv pp., 2634 cols., map.

1192r. J. A. FITZMYER, *TheolStud* 25 (1, '64) 75-77. .

Here one will find enlightened Catholic answers to many of the problems and difficulties which the Bible text raises. While the over-all excellence of the

book enables us to recommend it heartily, there are inevitably areas in it which are disappointing. The article on inspiration leaves much to be desired. There is little trace of P. Benoit's thought and no mention of the more recent discussions on the social character of inspiration and the problems it entails. The articles on "Apostle" and the "Council of Jerusalem" (confusing two issues, the so-called "Council" and the "Decree") are a little naïve. E. Vogt's interpretation of Mary's name (*VerbDom* 26 [1948] 63-68) should have been given more prominence, and the explanation of the name of Jesus is unsatisfactory. Long ago M. Noth explained the name as derived from the root *šw'* ("to help"): "Yahweh, help!" Finally, the traditional Catholic spelling of names should have been replaced by that of the AV or the RSV. "In this age of ecumenism there is no reason why we should not adopt the King James form of the proper names." —J. J. C.

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R. M. GRANT, *A Historical Introduction to the New Testament* (New York—Evanston, Ill.: Harper & Row, 1963), 447 pp. [See also §§ 8-762r—763r.]

1193r. K. GRAYSTON, *Theology* 67 (523, '64) 24-25.

The presuppositions of various critical methods used in NT study are examined, and the impression is sometimes given that "we lack adequate information to settle any problem; whereupon the author lapses into conservative judgments." The absence of a bibliography and the almost total omission of references to other literature are serious drawbacks. The student is not encouraged to study a point in depth, and too often the impression is given that a problem such as the high priest's question (Mk 14:61) "can be abandoned with a shrug of the shoulders or solved in a sentence. . . . Perhaps this combination of despair of the historical method and conservatism in conclusions really springs from a failure to discover the total historical process of which the early Church and its writings were a part. This book, for all its interest and comprehension, is a historical introduction only in a somewhat restricted sense of the word historical."—J. J. C.

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H. HAAG, *Dizionario biblico*, rev. G. Gennaro, O.F.M., trans. R. Amerio (Turin: Società Editrice Internazionale, 1960), xv and 1122 pp., 36 plates, 141 illustrations.

1194r. E. RAVAROTTO, "Le fortune di un moderno Dizionario Biblico," *Antonianum* 38 (3-4, '63) 443-449.

Though in many respects faithful to the German original [H. Haag, A. van den Born, *Bibel-Lexikon*, 1951], the DB is marred by numerous mistranslations and misspellings of proper and place names. Even more distressing, however, are several changes introduced in adapting the work for an Italian audience. The author of each word study is not easily identified, and one may



question the wisdom of incorporating into Haag-van den Born whole columns from F. Spadafora's *Dizionario Biblico*, since the style and mentality of the two works differ so much. In addition, there are cases where material borrowed from other sources is inaccurately presented, e.g., the Emmanuel prophecy taken from *Enciclopedia Cattolica*. Again, it is not correct to quote *Enchiridion Biblicum* n. 59 as proof that most exegetes see a *direct* Messianic prophecy in Isaiah. The bibliography, though laudable in other respects, too frequently cites F. Spadafora's *Dizionario* and the *Enciclopedia Cattolica*, sometimes at the expense of more important sources. For example, the bibliography on Hebrews makes no mention of the work of Teodorico da Castel S. Pietro.—A. M. DeA.

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C. F. D. MOULE, *The Birth of the New Testament*, Black's New Testament Commentaries, Companion Volume I (London: A. & C. Black; New York—Evanston, Ill.: Harper & Row, 1962), xii and 252 pp. [See also §§ 8-377r—378r.]

1195r. N. ALEXANDER, *NTStud* 10 (1, '63) 150-151.

The greatest achievement of this brilliantly successful book lies in its very conception and its author's proven power to carry it to birth. "This is 'Introduction', new-style. Form-critical (though happily without cynicism), it puts the emphasis in the production of the scriptures squarely where it belongs, upon the living, on-going Church in which they were created." It is a tribute to the author's own part, over the years, in shaping the lines of contemporary conclusions on NT issues that his findings here do represent the dominant trends of (at least British) NT scholarship. M is not only up to date, however, but *avant-garde*: e.g., he suggests that Luke may have compiled the Pastorals and edited the Pauline corpus.—G. W. M.

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N. TURNER, *Moulton's Grammar of New Testament Greek*, Vol. III, *Syntax* (Edinburgh—London: T. & T. Clark, 1963), xxii and 417 pp. [See also § 8-390r.]

1196r. M. E. THRALL, *NTStud* 10 (2, '64) 304-305.

The book's distinctive merit is its abundant provision of illustrative examples from the NT, the LXX, the papyri and Hellenistic literature. Furthermore, this volume better than the two earlier ones in the series enables the reader to come to a more balanced judgment on the question of Semitisms.

In some respects, however, the work is less helpful. First, the author incorrectly assumes that most of his readers today will have an accurate knowledge of classical Greek. Secondly, when claiming the presence of a Semitism, he frequently fails to explain the precise nature of the parallels between Semitic

idiom and NT Greek. Thirdly, it might have been better to give more space to synthetic syntax and less to the analytical section. Moreover, the organization of material upon a predominantly analytical basis leads to some inconsistency. Lastly, there are occasionally debatable items of exegesis and grammatical comment, e.g., an aorist participle in Mt 10:4 is said to denote future time (p. 80), and the comment on *edei* of Lk 24:26 seems incorrect (p. 90). But all in all, this is a valuable work of reference and a fitting conclusion to the Moulton trilogy.—J. J. C.

## GOSPELS—ACTS

X. LÉON-DUFOUR, *Les Évangiles et l'histoire de Jésus*, Parole de Dieu (Paris: Éditions du Seuil, 1963), 526 pp.

1197r. C. BUTLER, *DownRev* 82 (267, '64) 156-158.

The book is important and fascinating. Its treatment of the Synoptic question could be different. "More generally, it may be urged that he is at once too optimistic and too cautious. Too often, I felt that he tended to accept a saying or event as authentic because the arguments against it were not decisive (the Bultmann school errs in the opposite direction, tending to reject anything which *can* be explained as post-paschal in its origin). And, on the other hand, I think that he is not bold enough to seize on the fact that Jesus was making a 'Messianic' claim, and to draw the inevitable consequences from this fact. When I say 'Messianic claim', I do not even mean to affirm without argument that he in some sense claimed to be 'he that should come'; I mean simply that he proclaimed the Messianic age. Such a proclamation meant that his work was aimed, in the first instance, less at individual conversions than at the 'conversion' of the People of God as a collectivity. And as this conversion was not forthcoming, the preformation of the Church followed inevitably, as did the 'prediction' of a triumph beyond the 'disaster' of Calvary."

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W. MARCHEL, *Abba, Père! La Prière du Christ et des chrétiens. Étude exégétique sur les origines et la signification de l'invocation à la divinité comme père, avant et dans le Nouveau Testament*, Analecta Biblica 19 (Rome: Pontifical Biblical Institute, 1963), xlv and 290 pp.

1198r. G. W. BUCHANAN, *JournBibLit* 83 (1, '64) 95-97.

Where no point of dogma is at stake, M shows admirable objectivity, but when a vital point of theology is involved, he shifts to the role of the apologist. A good example is the argument that the phrase, "Abba, Father" would have been heard by the disciples in Gethsemane and therefore represents the *ipsissima vox Christi*. The author here has neglected D. Daube's suggestion that Jesus' prayer in Gethsemane followed an established Jewish pattern of prayer before death and therefore the disciples could have reported the type of prayer expected



even if they had not heard it. Which would imply that the disciples were familiar with Jesus' use of the term, "Abba," and allows the possibility that other Jews may have used the term as well.

In affirming that Jesus is of the same nature as God, M, like the later Church, has confused legal identity with metaphysical identity. In comparing Matthew's and Luke's form of the Lord's Prayer, four charts are used, but none of them considers the possibility that the Lukan version is secondary to the Matthean (p. 195). The data here collected will be useful for many NT students even though they do not "share the theological *Tendenz* that has apparently influenced the interpretation of the evidence."—J. J. C.

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N. PERRIN, *The Kingdom of God in the Teaching of Jesus*, The New Testament Library (Philadelphia: Westminster Press, 1963), 215 pp.

1199r. B. H. THROCKMORTON, *JournBibLit* 83 (1, '64) 78-80.

The study is excellent in many respects. As a pupil of T. W. Manson, P discusses the latter's views of the Son-of-Man sayings but unfortunately the arguments against Manson's interpretation are not adequately presented. On the other hand the position of Bultmann and his pupils is described accurately but perhaps too uncritically. And in this regard "one keeps having the impression that the author is agreeing with whomever he is interpreting, and one begins to wonder whether he has recognized certain differences, and if he has, with whom he would agree, and why." In the brief discussion of the work of American scholars, Amos Wilder is taken seriously but F. C. Grant and J. Knox "are simply not recognizable." Finally, it is not so clear as P would have it that in the Gospels the "basis" upon which one entered the "fellowship" with Jesus was forgiveness.—J. J. C.

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H. E. W. TURNER, *Historicity and the Gospels. A Sketch of Historical Method and its Application to the Gospels* (London: Mowbray, 1963), ix and 108 pp. [See also § 8-774r.]

1200r. T. A. ROBERTS, "Gospel Historicity," *Modern Churchman* 7 (2, '64) 129-130.

These extremely well balanced and scholarly essays can be unreservedly recommended as one of the best of recent discussions of this important topic. The question of historicity is a thorny one for Gospel studies. "If Jesus was really the God-Man, this fact—if it be a fact—places all the records, both of the Crucifixion and of the Resurrection beyond the scope of historical enquiry. As Namier puts it, the study of history deals with the affairs of men, not of God-Men. And that poses our dilemma. If Christian belief must make historical claims, such claims can only be tested by the methods of historical science. But

if Jesus was indeed the God-Man, such methods are impotent to enable us to establish *historical* truths about him."

To this basic problem T has devoted a chapter entitled "The Quest for Criteria." But his conclusion does not answer the question, since the criteria he favors are based on the assumptions of historical science. "Is not the question, how do we discern the action of God embedded in a historical event? primarily, a metaphysical, not a historical, question? We must be able to say how the action of God is discernible here and now before we can spot God's action in the past. In short the problem of Gospel historicity brings us to the threshold of a metaphysical question which is a logical kinsman of the question how we are to talk about God at all."—J. J. C.

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P. WINTER, *On the Trial of Jesus*, Studia Judaica, Forschungen zur Wissenschaft des Judentums I (Berlin: Walter de Gruyter, 1961), x and 216 pp. [See also §§ 8-775r—776r.]

1201r. P. WINTER, "Heimholung Jesu in das jüdische Volk. Eine Entgegnung an Ethelbert Stauffer," *CommViat* 6 (4, '63) 303-307.

In his review of the *Trial of Jesus* which appeared in *TheolLitZeit* 88 (2, '63) 97-102 [cf. § 7-963r], Stauffer proposes a series of unfounded and misleading statements, some of which are here mentioned. He claims that all four Evangelists affirm that Jesus' condemnation to death by the great Sanhedrin was an unjust sentence. In reality, neither Luke nor John say a word about a trial in which sentence of death was passed by the Sanhedrin. Furthermore, Stauffer manipulates the text of Baraitha Sanhedrin 43a to his own purpose. He quotes only the part that fits his theory, one third of the passage, and omits the other two thirds which presumably he considers unhistorical and which would go against his position. Stauffer states that I did not cite Blinzler's book. Actually, Blinzler is mentioned twice, and elsewhere a dozen Catholic authors are cited. Stauffer wrongly maintains that H. Mantel, *Studies in the History of the Sanhedrin* (1961) contradicts my thesis. This is incorrect, as Mantel's book, pp. 286-290 shows. Stauffer asserts that the rabbis wished to forget the trial of Jesus, and therefore the oldest Jewish traditions pass over it in silence. The fact is that there never was a trial of Jesus before the Sanhedrin.—J. J. C.

#### *Matthew—Acts*

W. D. DAVIES, *The Setting of the Sermon on the Mount* (New York—London: Cambridge University Press, 1964), xvi and 547 pp.

1202r. ANON., "The Man Behind the Sermon," *TimesLitSupp* 63 (Feb. 27, '64) 175.

The volume covers a wide field and is a work of immense learning. With clarity and remarkable sympathy, D presents the views of other scholars,



criticizes them, and finally offers his own opinion, always with caution, sometimes almost with diffidence. Here are some of his conclusions. In the Sermon one can distinguish Q and M. Q presents Jesus' teaching as it came to His disciples and derives from a cataclysmic crisis in the pre-Easter and immediately post-Easter Church. M applies Q to the problems faced by the Church as it emerged to meet the world. Possibly the Sermon was a Christian answer to the Pharisaic activity at Jamnia after the fall of Jerusalem.

Suggestions for a Pentateuchal influence on Matthew (the fivefold structure, Christ a Second Moses) are examined and found wanting. The influence of Hellenistic Gnosticism is excluded, but that of a Jewish Gnosticism akin to Qumran's is admitted. Matthew shared the thought forms of Qumran but his thought content differs fundamentally from that of the sectaries. The author believes he has made a positive scholarly contribution by showing the Pharisaic parallels to the Sermon and by making it more probable, over against the scepticism of much form-criticism, that "in the Gospels we are within hearing of the authentic voice and within sight of the authentic activity of Jesus of Nazareth'."—J. J. C.

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C. H. DODD, *Historical Tradition in the Fourth Gospel* (New York—London: Cambridge University Press, 1963), xii and 453 pp.

1203r. ANON., "Background to St. John," *TimesLitSupp* 63 (Feb. 27, '64) 172.

The author has presented a formidable case for the Fourth Gospel's independence of the Synoptics. A good example is found in the story of the Washing of the Feet. But even those who in principle favor D's approach may have doubts about some details. For instance, D claims that, because they are less eschatological, the Johannine predictions of the departure and return of Christ follow a tradition more primitive than that of the Synoptics. John's predictions may well preserve authentic elements, but are not necessarily more primitive. Again, D urges that the current tendency to assign later dates to Matthew and Luke and an earlier date to John makes it improbable that the fourth Evangelist could have used them as sources. But what about Mark which is widely accepted as the source of some of John's most important material? However, D insists that his argument is cumulative and interlocking, and therefore it would be difficult to undermine. The book is absorbingly interesting throughout and in addition constitutes an outstanding contribution to the quest of the historical Jesus.—J. J. C.

1204r. A. M. HUNTER, "C. H. Dodd's *Historical Tradition in the Fourth Gospel*," *ExpTimes* 75 (5, '64) 146-147.

D's new approach to the old problem of the historicity of John is another of his many "breakthroughs" in NT studies. Supporting the position of P. Gardner-Smith that John was independent of the Synoptics, this book very impressively argues that John depended upon an ancient Palestinian tradition and therefore

deserves serious consideration in the "quest for the historical Jesus." D shows the existence of this tradition in the Passion Narratives, in certain events, and in the discourses; the argument is cumulative and convincing; the scholarship is learned, lucid, accurate, balanced.—G. W. M.

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*Die Apostelgeschichte*, ed. G. Stählin, *Das Neue Testament Deutsch* 5 (10th ed.; Göttingen: Vandenhoeck & Ruprecht, 1962), 343 pp., 3 maps, 6 plans.

1205r. G. B. CAIRD, *JournBibLit* 83 (1, '64) 85-88..

"What the commentary positively attempts is well done. The chief defect of the book for any serious reader is that, though it is clearly based on sound scholarship, it gives only the end-product without showing the working. There are no references to any writings ancient or modern, except to scripture."

On the other hand, as "a theological exposition of Acts the commentary is much more satisfactory and provides an emphasis that is greatly needed. Yet even here it is not always consistent. Consider these three propositions which it makes: Luke in the interest of theology molds his material so that his sources can no longer be recovered; Luke portrays the apostles as officials governing the church like third-century bishops; Luke records facts at variance with his episcopal theory. At least one of these three propositions must be false, and it is not the third one. Either Luke was incompetent or the theory of apostolic control attributed to him exists only in the mind of the modern commentator."

### EPISTLES—APOCALYPSE

C. K. BARRETT, *From First Adam to Last. A Study in Pauline Theology* (New York: Scribner's, 1962), x and 124 pp. [See also §§ 8-414r—415r.]

1206r. H. P. OWEN, *NTStud* 10 (1, '63) 151-152.

"It is too much to expect that every reader will find every piece of exegesis equally convincing. But the evidence as a whole supports the conclusions that Barrett draws. At the same time one wonders what exactly is the purpose of the book. Most of the evidence has been examined much more comprehensively elsewhere; the exegesis (apart, perhaps, from a few minor points) is unoriginal; and the conclusions are generally accepted—some may think disproportionately stressed—by biblical theologians today. Furthermore, no attempt is made to consider the doctrinal questions that Paul's teaching raises."

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W. P. DE BOER, *The Imitation of Paul. An Exegetical Study*, Vrije Universiteit te Amsterdam (Kampen: J. H. Kok, 1962), xiv and 235 pp.

1207r. J. SCHMID, *BibZeit* 8 (1, '64) 128-130.

Contrary to many exegetes, the author correctly sees the logical connection between Phil 2:5 and 2:4 and recognizes there a reference to the example of



Christ. The study's general conclusions challenge the position of W. Michaelis who in Kittel's *Wörterbuch* maintains that Paul's writings furnish no basis for an appeal to imitate Christ. In this debate the author has the better of Michaelis. Furthermore, Paul's surprising statement that imitation of him is imitation of Christ as well is explained by pointing out that the Apostle presents his own conduct as a model only when writing to churches he has founded, and he then is speaking as a father guiding his sons and not as a teacher instructing his pupils.—J. J. C.

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H.-J. SCHOEPS, *Paulus. Die Theologie des Apostels im Lichte der Jüdischen Religionsgeschichte* (Tübingen: Mohr-Siebeck, 1959), xii and 324 pp. [See also § 8-785r.]

1208r. W. D. DAVIES, *NTStud* 10 (2, '64) 295-304.

The volume, distinguished for its encyclopedic learning, is an education in the world of the Apostle. Especially satisfying is the treatment of the Septuagintal element in Paul (pp. 27-32) and the clear recognition that a rabbinic explanation of Paul, where demonstrable, is to be preferred. The book suggests the following questions and reflections.

First, does S operate with rigid categories of Palestinian and Hellenistic Judaism, not recognizing that these categories in first-century Judaism were rather fluid and interpenetrating? It is noticeable that, except incidentally and illustratively, there is no treatment of the Dead Sea Scrolls. Secondly, no doubt motivated by his fine sensitivity in dealing with a Christian theme, S makes no attempt to explain Paul's conversion. "But is it adequate, even for the historian of religion, merely to record a fact of such momentous significance for his theme?" This omission makes it impossible for S to do justice to two things: (1) the significance of the historical Jesus for Paul; and (2) the role of the Church in his conversion.

Thirdly, Paul is placed in a strait jacket of eschatological speculation. The result is to mechanize Paul's Christ who "becomes an eschatological pivot without moral or spiritual content. The intensity of Paul's devotion to Christ, whom he imitates (and imitation implies knowledge of and devotion to Jesus), the depth of the 'being in Christ'—these are not felt." Fourthly, a closer attention to Jesus as a Messianic figure within Judaism would have saved S "from the necessity of using Hellenistic concepts at crucial points [Christology, the sacraments, the Law] as a *Deus ex machina* to explain the peculiarities of Paul mostly explicable in terms of Judaism." On the Law, S's position seems inconsistent. "If Paul's understanding of the Law was moralistic and Hellenistic, can he, as Professor Schoeps claims, be really pertinent in the dialogue with Judaism?" Finally, the Paul here presented is "a split-personality. Judaistic and Hellenistic concepts jostle each other in his mind and never come to terms."

May we say that S has "introduced a duality into Paul himself which creates more difficulties than the problems it was intended to solve or is it that the 'History of Religions' approach is here employed to the limits of its applicability and found wanting?"—J. J. C.

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H.-J. SCHOEPS, *Paul. The Theology of the Apostle in the Light of Jewish Religious History*, trans. H. Knight (Philadelphia: Westminster Press, 1961), 393 pp. [See also § 8-785r.]

1209r. F. W. YOUNG, *TheolToday* 20 (4, '64) 554-556.

The work of this Jewish scholar displays amazing objectivity. Two factors are claimed to dominate Paul's thinking—Palestinian rabbinic Judaism and, more important, Jewish apocalyptic and eschatology. Thus S follows A. Schweitzer's consistent eschatology, though not uncritically. The conclusions reached, however, are very often inconsistent with the stated premises. At crucial points Paul is depicted more as the Hellenizer than the eschatologist. The Last Supper, for example, is said to be no longer Jewish but reminiscent of the Hellenistic mysteries. Again, there is a major inconsistency in S's interpretation of Paul's attitude toward the Law. The Apostle is said to believe that with the coming of the Messiah the Law ceased to be valid as a divine way of salvation. Yet it is stated that Paul's fundamental misapprehension was his failure to understand that Law as the saving principle of the Old Covenant. How could Paul have it both ways?—J. J. C.

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A. FEUILLET, *L'Apocalypse. État de la question*, *Studia Neotestamentica*, Subsidia III (Paris—Bruges: Desclée de Brouwer, 1963), 122 pp.

1210r. J. A. FITZMYER, *TheolStud* 25 (1, '64) 82-85.

The work is an excellent discussion of many problems of the Apocalypse. With most modern commentators F defends the unity of the book. He tries to see some value in Boismard's theory that the Apocalypse is the result of successive redactions, one dating from the time of Nero and the other from the time of Vespasian. Here F is perhaps too lenient and should have laid more stress on the character of apocalyptic writing, its known use of doublets, its lack of coherence, etc. The most important chapter is devoted to the general interpretation of the book. Contrary to a common opinion that Apoc 4:1—11:9 is recapitulated in 12:1—21:8, F maintains that there is a chronological sequence: the earlier chapters describe the Church's relation to Judaism and to the crisis at the fall of Jerusalem; the later chapters speak of the Church's relation to the Roman Empire.

In general the author's presentation is succinct, at times lacking clarity. Thus it might have been better not merely to label the different types of approach



(p. 9) but to describe them sufficiently for the reader to detect just how F stands with regard to the general stream. Again, it is not sufficiently clear how much in F's interpretation the prophetic section can or should be understood eschatologically. However, the book aptly fulfills its purpose which is to give direction for a modern reading of the Apocalypse.—J. J. C.

1211r. S. GIET, "A propos d'un ouvrage récent sur l'Apocalypse," *RevSciRel* 38 (1, '64) 71-92.

This volume, which summarizes and appraises the work done upon the Apocalypse since R. H. Charles's commentary of 1920, clearly manifests F's great learning. Certain reservations, however, may be made, and because more than once F refers to my *L'Apocalypse et l'histoire* (1957), this critique will be based upon a comparison of his book and mine.

First, F's arrangement of his material is methodologically defective. The literary structure of the Apocalypse, its general interpretation and its doctrine are all treated separately, but in order to decide many issues, all three aspects must be considered together. Secondly, sometimes F attacks a position which he has incorrectly ascribed to me, or he misunderstands the arguments which I have proposed for my interpretation. Thirdly, occasionally a sound critical norm seems to be wanting. Examples are F's statement that John would not have been interested in relating the preservation of the sanctuary; that no recourse to history is suggested by the 42 months and the two witnesses whose bodies lie unburied in the street; that the events of cc. 12—20 have taken place before the seventh trumpet sounds (Apoc 11:15).—J. J. C.

## BIBLICAL THEOLOGY

J. BETZ, *Die Eucharistie in der Zeit der griechischen Väter*, Band II/1 *Die Realpräsenz des Leibes und Blutes Jesu im Abendmahl nach dem Neuen Testament* (New York—Vienna: Herder & Herder, 1961), xxi and 223 pp.

1212r. P. PRIGENT, *RevHistRel* 164 (1, '63) 108-109.

The methodology is sound, and good use is made of the pertinent literature. The interpretation of the words which introduce the cup are well done, and there is a fine discussion of the Covenant in the OT, in Qumran and in NT texts.

Regarding the conclusions, two remarks may be made. First, B has not proved that the NT has echoes of two doctrines on the Eucharist, one of which rejected a communion of blood. The Ebionites are said to be responsible for the latter attitude. But it does not follow that their Eucharist of bread and water was the consequence of their rejection of blood sacrifices. Matthew, Hebrews and John do not reflect a Jewish-Christian attitude of opposition to a Eucharist with wine.

Secondly, B correctly maintains that the Eucharistic texts prove a dynamism of the real presence (pp. 95 ff., 199 ff.) which is a presence of the whole Christ, of Christ and His salvific work. But without more ado B wrongly affirms that

the categories of "substance" and "person" accurately translate the theology of these texts.—J. J. C.

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R. LATOURELLE, *Théologie de la Révélation*, Studia 15 (Bruges: Desclée de Brouwer, 1963), 509 pp.

1213r. A. DULLES, "The Theology of Revelation," *TheolStud* 25 (1, '64) 43-58.

The part devoted to the OT is an excellent recapitulation of the fruits of 20th-century biblical theology. The NT section contains many elements of value but is in some ways disappointing. The Synoptic Gospels are treated too much as if they were unsifted factual memories. These writers, moreover, have their own distinctive theologies of revelation and cannot be reduced to a common pattern. When discussing NT Christology, L makes much of passages which depict Jesus as revealer, but he overlooks the fact that the Evangelists seem to regard Him also as the recipient of revelation (Mk 1:11; Lk 10:17) and even allude to limitations in His revealed knowledge (Mk 13:32).

Again, the volume fails to deal with the continuing process of revelation in the primitive Church. In the treatment of Acts and Paul, L is much concerned with the "deposit" and its transmission but says practically nothing about the new revelations being given to the apostles and prophets. The revelations granted to Peter and Paul (Acts 9—10; cf. 2 Cor 12:1) should not be passed over in silence in a study of the nature of revelation. "In what cases, if at all, should these experiences be regarded as constitutive of the *depositum* itself?"—J. J. C.

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J. K. S. REID, *Our Life in Christ*, The Library of History and Doctrine (Philadelphia: Westminster Press, 1963), 148 pp.

1214r. C. F. D. MOULE, *Theology* 67 (523, '64) 30-32.

Although the author's ardor and zeal are inspiring, his biblical exegesis is sometimes questionable. Much space is given to Deissmann and Weiss with little apparent awareness of the very important advances and subtle insights of more recent authors. Again, R seems to assume that "Christ in us" is as normal a Pauline idea as "we in Christ," whereas unambiguous examples are extremely rare, and the phrase "in God" is not taken into account. Neither can the true meaning of "with Christ" be found unless more attention is paid to Paul's use of tenses and of verbs compounded with *syn*. Furthermore, Gal 5:22 is cited as evidence that *faith* is wholly the gift of the Spirit, but most exegetes would translate the word *faithfulness*. Fortunately the doctrine of incorporation in Christ stands independently of these details and is quite legitimately used here to throw into dramatic relief the meaning of being what we are.—J. J. C.

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A. RICHARDSON, *History, Sacred and Profane. The Bampton Lectures for 1962* (Philadelphia: Westminster Press, 1964), 328 pp.

1215r. C. H. DODD, "Alan Richardson's *History, Sacred and Profane*," *Exp Times* 75 (7, '64) 206-208.

This book is an immensely learned, comprehensive survey of the changes that have taken place through the centuries in the way historians have viewed their subject matter and methods. R's application of his principles of historiography to the Resurrection is a fine piece of close argument. But some points in the book seem to require further clarification: the nature of "myth," R's mistrust of "facts," and his argument that earlier histories are not more reliable than later ones.—G. W. M.

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J. A. T. ROBINSON, *Honest to God* (London: SCM Press, 1963), 143 pp. [See also §§ 8-792r—794r.]

1216r. A. C. BOUQUET, "God Within and Without," *Modern Churchman* 7 (2, '64) 108-118.

Many have been upset by R's new ideas which are really not as new and as strange as they seem. The author insists that we must acquire a new image of God, not as "out there" but as within us, as "The Ground of our being." But in 1881 Canon A. Moore, with more restraint, said much the same thing, and he did not upset anyone. Furthermore, the God of the NT and of the Fathers is not a God remote in space.

Some of the confusion has arisen because R uses misleading words. He speaks of the need of "getting rid of religion," and of a "religionless" Christianity. But here he uses the term "religion" in a derogatory sense which is unfamiliar to most people in England and is current only among some neo-Protestants. There are other points on which something more could be desired, such as the treatment of transcendence and immanence, the discussion of God as personal, the use of "supra-natural" instead of "supernatural." No doubt, the imagery of devotional life needs to be revised. But the present is no time for tinkering with the liturgy. Instead, there should be greater insistence on prayer in private life, and Church leaders should make plans for a new presentation of the Christian faith in a manner that meets the needs of the modern man.—J. J. C.

1217r. R. M. GRANT, *JournRel* 44 (1, '64) 80-83.

"To sum up, I suggest that while there is a good deal in Bishop Robinson's book which seems to be existentially true in the sense that it corresponds with my understanding of my own life and the lives of others, I find severe difficulties in the implicit method or methods by which he links his affirmations with the New Testament and with the life of the church. I cannot believe that the New Testament writers generally meant what Bishop Robinson means, and I do not understand how he manages to translate their terms with such ease."

1218r. H. G. MAYCOCK, "Honest to God: A Footnote," *Church Quart Rev* 165 (354, '64) 72-81.

There is urgent need for more general agreement about the meaning of words. This is manifest from "the depth of misunderstanding shown by the hostile reactions of many laymen and churchmen to books such as *Honest to God*. For this book only attempts, honestly to God, to do what everyone surely agrees is necessary—that is, to present Christian doctrine in terms which an increasingly literate and scientifically educated public can understand and respect." The first ambiguous term is "religion." By his strictures on "religion" Robinson means to say that all that is commonly understood by that term, namely the system of dogma and of ceremonial worship, diocesan and parochial organizations, etc., is validly Christian only in so far as these things bring nearer the vision of God and bind people together in the service and worship of God. What these writers condemn is apparently what Micah (6:7-8) condemned in the religion of his day.

Again, equivocation is found in the use of "supranatural" and "supernatural." What Robinson and other writers wish is the abolition of all false distinctions "between the natural and the supernatural, between reason and faith, between nature and revelation, between the secular and the spiritual, and between God Transcendent and God Immanent." And this surely was foreshadowed in Jeremiah (31:34).

A third source of confusion arises from the use of "myth" and "mythological." These words "have acquired so many equivocal associations that it might be better to drop them altogether." One needs to determine exactly in what sense Robinson is using the terms in each instance. But on one important point his position seems correct. "In insisting that God is the ground and condition of all existence and of all personality, that existence at its deepest level is personal, that God is most evident and most fully operative in personal and human relationships, and that ultimate reality is God, who in his essential nature and activity is creative love, the Bishop of Woolwich is only making explicit the principle by which all human activities, in art, science, philosophy, history, industry, commerce, education, and recreation, fructify and flourish—what in fact they all ultimately mean and are trying to say."—J. J. C.

1219r. H. C. SNAPE, "*Honest to God*: A Beacon Light or a Damp Squib?" *Modern Churchman* 7 (2, '64) 124-126.

A revealing and valuable sequel to *Honest to God*, sums up the reactions to what is now a notorious or famous book (*The Honest to God Debate*, 1963). The letters which are given show that the literalist interpretation has persisted in the Church of England. "All the reviews admire the bishop's sincerity; most of them find his theological argument ambiguous and inconclusive. Professor Turner concluded his review, 'I doubt very much whether others will be able to stop precisely where he stops himself. He has given us not a platform but a slope' (p. 154)." Today, in the dialogue between the religious man and his secular neighbor, thinking Christians are seeking "the imaginative presentation



of a transcendent purpose which transfigures all the ends to which we are 'committed' in modern secular society very often in spite of ourselves. When we know that end as Christ's and pursue it in love, then we shall experience the reality as God, and finally work out a meaningful theology which relates the ends of secular society to the spiritual values revealed to us from within ourselves."—J. J. C.

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A. SCHULZ, *Nachfolgen und Nachahmen. Studien über das Verhältnis der neutestamentlichen Jüngerschaft zur urchristlichen Vorbildethik*, Studien zum Alten und Neuen Testament VI (Munich: Kösel-Verlag, 1962), 349 pp.

1220r. R. SCHNACKENBURG, *BibZeit* 8 (1, '64) 126-128.

There is a clear presentation of the thesis that the concept of following Jesus originates in Jesus' religious proclamation, while imitation of Jesus was rooted principally in Greek ethical example and gradually permeated the post-Easter Church which looked to the now glorified Lord. There is a good study of *mathetēs* in the Synoptics, but the investigation could have been carried further. Matthew, for example, furnishes more evidence for the early Christian tendency to have the word "disciple" include all Christians than is admitted by G. Strecker, *Der Weg der Gerechtigkeit* (1962), who believes that Matthew tended to reserve the term for the Twelve. On another matter it seems questionable to affirm with S that Matthew essentially differs from Mark in his understanding of the pericope of the Rich Young Man. Also, perhaps S too one-sidedly ascribes to Greek influence the early rabbis' presentation of the divine example as motivation for conduct. The imitation of God's beneficence is a thought that could easily spring from the theology and piety of the Torah.—J. J. C.

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P. M. VAN BUREN, *The Secular Meaning of the Gospel Based on an Analysis of its Language* (New York: Macmillan, 1963), xvii and 205 pp. [See also § 8-798r.]

1221r. R. TENNANT, *Theology* 67 (525, '64) 123-125.

The author has written "a theological thriller that will bring gasps of admiration even from those who do not like the results." He presents "a theology as new and as relevant to its time as was Luther's. Whether it will be gradually, grudgingly and half-consciously accepted, or split the Church into Reformed and Old Believers, remains to be seen." The writer's "strength lies in his ability to make his point not by appealing to 'science' or 'modern ideas', but to the Old and New Testaments. He is, rightly I think, even more critical of the theological 'left' than of the 'right': 'literal theism is wrong; oblique theism is worse'. From Barth he has learnt that the Gospel is concerned not with Theosophy, but with Jesus of Nazareth; from Wittgenstein he has learnt honesty with words. About what you do not know you must be silent; what you can know is the freedom of Jesus, and that at Easter this freedom became contagious."

## EARLY CHURCH

B. GERHARDSSON, *Memory and Manuscript. Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity*, trans. E. J. Sharpe, Acta Seminarii Neotestamentici Upsaliensis XXII (Lund: C. W. K. Gleerup; Copenhagen: Ejnar Munksgaard, 1961), 379 pp. [See also §§ 8-800r—802r.]

1222r. A. KERRIGAN, "De traditionis evangelicae Originibus ac transmissione," *Antonianum* 38 (3-4, '63) 434-442.

The book's importance amply justifies the extensive summary given here (pp. 434-441). The main thesis is correct: Jesus in His teaching and the apostles in their instructions about Jesus very probably made use of methods similar to those of the rabbis. Certain statements, however, may be questioned. Are converted Pharisees responsible for the extensive use of codices in the early Church (pp. 201-202)? Would Peter and James at the time of Acts 15 be so familiar with rabbinic practice as is supposed on p. 261? Does a series of catch-words (called *simanîm* by the rabbis) form the framework of 1 Cor 15:3 ff. (p. 299)?—J. J. C.

1223r. J. SCHMID, *BibZeit* 8 (1, '64) 151-154.

The book contains much valuable information but its main thesis does not seem to be firmly established. First, does the rabbinic method of transmission guarantee the reliability of the material? The tractate Sanhedrin of the Mishnah would not appear to support this view. Furthermore, before A.D. 70 were the Pharisees so influential that they could have caused this rabbinic method to be generally adopted in Palestine?

Reverence for tradition can be seen in the NT, e.g., in Paul, but he cannot be cited as proof that a rabbinic style of tradition existed in the early Church. And the variations in important texts, such as the account of the Eucharist, show that the NT writers did not consider Jesus' teaching as *hieros logos* to be preserved unchanged. On more than one occasion the Gospels have adapted the words of Jesus to the needs of the Church.—J. J. C.

1224r. G. WIDENGREN, "Tradition and Literature in Early Judaism and in the Early Church," *Numen* 10 (1, '63) 42-83.

The author "has underrated the role of written transmission both in Judaism and Early Christianity, chiefly because of his concentration on Rabbinic Judaism, while neglecting other movements, above all the Apocalyptic groups and the Qumrān community. The extent to which these two groups are identical is still unknown to us. He has misinterpreted some passages in Early Christian literature showing that written transmission was much more used than he assumes. He has not understood the importance which the notion of a new Heavenly Revelation in certain circles possessed for the methods of transmission, for the instruction from books, and for the utilisation of written sources when it came to the composition of new books. Though he admits the use of note books and



private scrolls (p. 335) he has neglected the problem of written Aramaic sources. While making widest possible use of the Hebrew Rabbinical material he has left out the Aramaic language from his investigation. He has not taken any account of the fact that both Jesus and his nearest disciples were Galileans, spoke a Galilean Aramaic dialect. His book therefore does not establish the historical connection between the Master and his disciples on the one hand and the circles from where they obviously came on the other hand. The supposition of the author that they came from 'the main stream of Judaism; from that section of the people which looked to the learned Pharisees as its teachers and spiritual leaders' (p. 201) has not been in any way proved by him, takes no account of the fact that Jesus proceeded from the circle of John the Baptist and must have had some spiritual background both in the Apocalyptic group and the Qumran community. Jesus as well as the Apostles are seen nearly exclusively as teachers in the Rabbinic sense, their preaching, their *kērussein*, has been more or less neglected, and the apocalyptic and ecstatic character of the whole movement with its very strong eschatological accent left out of consideration. Both Jesus and Paul were Jews, they were both of them teachers, Paul more on the Rabbinic lines than Jesus, but they were also much more than that. The highly pneumatic character of the original Jerusalem church also has some importance for the subject of Dr. Gerhardsson's thesis. The results of form-criticism do not seem to have to be too much changed, rather supplemented."

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R. P. C. HANSON, *Tradition in the Early Church*, The Library of History and Doctrine (Philadelphia: Westminster Press, 1963), 288 pp. [See also §§ 8-803r—806r.]

1225r. J. DANIELOU, "Écriture et Tradition," *RechSciRel* 51 (4, '63) 550-557.

The author's position is quite radical. He holds that there is nothing in the first three centuries called tradition that can be compared with Scripture either for its content or for its authority. His insistence on the need to discern amid the mass of traditional practices what is of divine and irreformable institution and what is simply a venerable tradition is a point well made. But his description of the nature of tradition is quite impoverished since he identifies it with the simple empirical reality of an oral tradition. It seems certain that the fundamental structure of the sacraments: baptism, Eucharist, the gift of the Spirit, go back to Christ and the Apostles, independently of Scripture. And the canon of Scripture is more than just a guarantee of historical authenticity given by the Church to a certain number of documents. Curiously, H is brought to oppose the common form-critical viewpoint that the Gospels are a proclamation of a message, not primarily transmission of facts, when he maintains their value as essentially sources of exact historical information. Confident use of B. Gerhardsson's theories are noticeable. But the author fails to answer Bultmann's skepticism toward the Gospels which he himself shows toward tradition. Finally,

he fails to see that tradition in its ultimate reality is the expression of the Holy Spirit's assistance promised by Christ which confers upon the Church an authority capable of discerning what really is the authentic content of God's revelation. He reduces Christ's heritage to Scripture, and thus ignores the living teaching and sacraments of the Church.—M. A. F.

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A. PELLETIER, *Lettre d'Aristée à Philocrate. Introduction, texte critique, traduction et notes, index complet des mots grecs*, Sources Chrétiennes 89 (Paris: Cerf, 1962), 324 pp., 1 photo.

1226r. J.-P. AUDET, *RevBib* 70 (4, '63) 634-637.

According to P, the genre of the *Letter of Aristeas* was "propaganda," and the writing sought to make the LXX version of the Law acceptable to both Greeks and Jews. However, this opinion faces two difficulties. First, neither the Greeks nor the Jews could conceive of an unofficial sacred text, as if the ordinary person could freely choose among several texts. Secondly, even in Aristeas' time, the OT was written on several rolls. Consequently there was danger that the translation recommended by Aristeas would be combined, book by book, with other versions.

Therefore, the literary genre to which the Letter belongs seems rather to be "philosophy." As a means of winning the sympathy and respect of the Greeks, the Jews presented their religion as wisdom, exalted the virtues of the Essenes, etc. Composing his work in this genre, Aristeas describes the LXX translation as one of many wonders which should amaze the Greeks. A final observation: P errs in stating that H. St. J. Thackeray in his edition of *Aristeas* failed to make use of some important MSS.—J. J. C.

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P. PRIGENT, *Les testimonia dans le christianisme primitif. L'épître de Barnabé I-XVI et ses sources*, Études bibliques (Paris: Gabalda, 1961), 240 pp. [See also §§ 7-992r—993r.]

1227r. J.-P. AUDET, "L'hypothèse des Testimonia. Remarques autour d'un livre récent," *RevBib* 70 (3, '63) 381-405.

Prigent has examined the *Epistle of Barnabas* to test out the hypothesis of Rendel Harris that the earliest Christian writers used collections of *testimonia* (i.e., proof texts from the OT). He concludes that the hypothesis is sound. He therefore rejects the later view of C. H. Dodd, in *According to the Scriptures* (1952), that what the early writers used were not collections of short proof texts but a few fairly extensive texts such as Isa 53, Zech 14, Ezek 38-39, Dan 7, etc. Prigent handles Dodd roughly and, in addition, gives an unsatisfactory description of the collection of testimonies alleged to have been used by *Barnabas* as "a florilegium in which the texts are often much modified and adapted, but



generally not accompanied by exegesis." He also points out that the two earliest collections to which the name "testimonies" has been attached, namely those of Melito and Cyprian, were in fact collections of excerpts, comparable to those of the elder Pliny. They were "introductions to the reading of the OT," not armories of proof texts.—J. F. Bl.

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W. RORDORF, *Der Sonntag. Geschichte des Ruhe- und Gottesdiensttages im ältesten Christentum*, Abhandlungen zur Theologie des Alten und Neuen Testaments 43 (Zurich: Zwingli Verlag, 1962), 336 pp. [See also § 8-810r.]

1228r. O. BETZ, *JournBibLit* 83 (1, '64) 81-83.

This conservatively oriented study is well documented, based upon careful exegesis, and contains good surveys of some modern NT problems. Occasionally R betrays a tendency "of attributing everything to the earliest community which does not fit with his picture of Jesus (p. 86). Why must it have been the church which adduced Scriptural proof for the negative attitude of Jesus toward the Sabbath (p. 80)? How could the historical Jesus teach and act apart from his exegesis of the OT?" That the Messianic consciousness of Jesus made Him independent of the Sabbath is recognized by the author who, however, fails to explain why Jesus violated the Sabbath in such a bold and offensive way. One of the main arguments proposed for the thesis is not quite satisfactory. "Is it true that the rite of a Sunday evening eucharist was observed in the pre-Pauline church and related to an Easter meal of the risen Lord? How can a probably late and legendary expression of Easter-faith have become the basis for a revolutionary new cult among the earliest Christians?"—J. J. C.

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J. B. SEGAL, *The Hebrew Passover from the Earliest Times to A.D. 70*, London Oriental Series, Vol. 12 (New York—London: Oxford University Press, 1963), xvi and 295 pp.

1229r. G. W. MACRAE, *CathBibQuart* 26 (1, '64) 123-126.

The first part of the book contains a useful survey of the relevant OT and extrabiblical passages on Passover, but S's rejection of the Source hypothesis in favor of accepting as historical the order in which the compiler of the Pentateuch arranges his materials is unacceptable. The original theory he proposes rests on other questionable arguments as well. There is no evidence for an ancient Israelite New Year festival in the spring prior to the seventh century. Only the author's particular handling of the Pentateuchal sources can justify the assertion that the *Pesah* sacrifice and the week of Unleavened Bread were original parts of the same feast. Several points of detail in the book are also objected to, but the work contains many valuable detailed discussions.—G. W. M. (Author).

## DEAD SEA SCROLLS

M. BAILLET, J. T. MILIK, R. DE VAUX, O.P., *Les 'Petites Grottes' de Qumrân. Exploration de la falaise. Les grottes 2Q, 3Q, 5Q, 6Q, 7Q, à 10Q. Le rouleau de cuivre*, Vol. I: *Textes*, Vol. II: *Planches*, Discoveries in the Judean Desert of Jordan III (New York: Oxford University Press, 1962; Oxford: Clarendon Press), xiii and 317 pp., 71 plates.

1230r. J. VAN DER PLOEG, *RevBib* 70 (4, '63) 594-600.

As confirmation for de Vaux's position that the MSS were part of a library and were not discarded in a genizah is the fact that the damage to the scrolls is generally found at the bottom of the columns, something that would not happen, if the writings were thrown haphazard into a heap in a genizah and not placed carefully in the same position.

The recently discovered Aramaic description of the New Jerusalem proved to be a favorite at Qumran, remnants of five copies being found in five different caves. Milik's suggestion that Apoc 21:16 may show knowledge of this work is not convincing.

For the Copper Document (3Q15) Milik favors a date of A.D. 30-130, preferably the second part of this period, since after the fall of Jerusalem it would be more likely that a list of the Temple treasures would be drawn up. The high figures given for the amount of gold and silver lead Milik to believe that the list is fictitious. However, we do not know the actual wealth of the Temple, and it would seem strange for a person to inscribe carefully on copper a list of imaginary buried treasures.—J. J. C.

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L. MOWRY, *The Dead Sea Scrolls and the Early Church* (Chicago—London: University of Chicago Press, 1962), xi and 260 pp. [See also § 8-455r.]

1231r. J. C. TREVER, *JournBibRel* 32 (1, '64) 66-67.

This sober, middle-of-the-road treatment starts from the assumption that the outlook common to Qumran and the early Church was salvation or the elements of redemption. Concerning the individual Evangelists, M rejects the suggestion that John was a converted Essene, but she thinks that the Matthean editor was originally a member of the Qumran group. The evidence presented, however, does not seem to warrant this statement.

Probably the most valuable chapter is the one which compares the ethics of Jesus and Qumran. She shows that His teachings were based on the OT prophets and sharply contrasted with the teachings of the Pharisees and those of Qumran. In the light of the sharp contrasts delineated in the course of the book, the final conclusions appear unduly cautious and conservative. The work can be highly recommended as a systematic summary of the pertinent data and of the basic issues necessary for a comparison of the Qumran literature and the NT writings.—J. J. C.



## BULLETINS AND BIBLIOGRAPHIES

1232. F. F. BRUCE, "New Testament Studies: 1963," *ChristToday* 8 (Feb. 14, '64) 439-441.

A. M. DUBARLE, "Bulletin de théologie biblique," *RevSciPhilThéol* 48 (1, '64) 47-84.

Two introductory studies, J. D. Smart, *The Interpretation of Scripture* (1961) and J. Barr, *The Semantics of Biblical Language* (1961) are discussed as a prelude to the rest of the article which is concerned with writings on the OT.

X. LÉON-DUFOUR, "Bulletin d'exégèse du Nouveau Testament," *RechSciRel* 51 (4, '63) 588-613.

A survey of 16 books arranged in three groups: the state of the question; Pauline studies; various studies.

A. MICHEL, "Aspects du problème de la foi," *AmiCler* 74 (Jan. 16, '64) 33-38.

A critique of four books, two of which concern the NT: R. Latourelle, *La théologie de la Révélation* (1963) and G. H. Tavard, *Écriture ou Église* (1963).

D. STANLEY, "What Is Valuable in Pauline Studies," *Bible Today* 1 (10, '64) 660-662.

The purpose of the article is to point out what may be helpful for the college professor of theology or Scripture.

J. VAN DER PLOEG, "Les Manuscrits du Désert de Juda. Publications récentes," *BibOr* 20 (5-6, '63) 220-228.

The works discussed are grouped under four headings—editions of texts, paleography and allied questions, translations and commentaries, works of general nature.

## BIOGRAPHICAL NOTES

BEASLEY-MURRAY—Rev. George Raymond Beasley-Murray was born in London on October 10, 1916. After receiving his initial theological training at Spurgeon's College (B.D., London University, 1941), he was ordained to ministry in the Baptist Churches. He pursued further studies at King's College, London (M.Th., 1945), Jesus College, Cambridge, and London University (Ph.D., 1952; D.D., 1963). He became lecturer in NT language and literature at Spurgeon's College in 1950 and then principal of the same college (1958-). His published works include: *Jesus and the Future* (1954), *Preaching the Gospel from the Gospels* (1956), *A Commentary on Mark Thirteen* (1957) and *Baptism in the New Testament* (1962).

BOWMAN—John Wick Bowman, an ordained minister of the United Presbyterian Church in the U.S.A., was born in Brownsville, Pa., August 3, 1894. He studied at Princeton University (A.M., 1919), Princeton Seminary (B.D., 1920) and received his Ph.D. from Southern Baptist Theological Seminary (1927). After some 16 years in India, where he was professor of NT (1926-36) and principal (1931-36) at Union Theological College, Saharanpur, U.P., and where he also served as editor of the *United Church Review* (1930-36), he became professor of NT literature and exegesis at Western Theological Seminary, Pittsburgh, Pa. (1936-44) and then professor of NT and biblical theology at San Francisco Theological Seminary until his retirement in 1961. He has written *Introducing the Bible* (1940), *The Intention of Jesus* (1943), *The Drama of the Book of Revelation* (1955), *Prophetic Realism and the Gospel* (1955) and *Jesus' Teaching in its Environment* (1963).

FRIEDRICH—Prof. Dr. Gerhard Friedrich, a member of the Evangelical-Lutheran Church, was born in Jodszen, East Prussia, on August 20, 1908. He received his Dr. Theol from the University of Tübingen in 1932 and then became an assistant professor there (1933-35). In 1947 he directed a theological school for prisoners of war in Norton Camp, England. The following year he commenced work as Dozent at the theological Hochschule in Bethel bei Bielefeld, Germany, became professor at the University of Kiel in 1953 and at the University of Erlangen (1954-), where he is now engaged in the Seminar for NT theology of the Friedrich Alexander University. Besides his work as G. Kittel's successor in editing *TWNT*, he is also an editor of *Das Neue Testament Deutsch* (for which he has prepared the volume on *Philippians* [9th ed., 1962]), as well as of the periodicals *KerDog* and *NTStud*.

GAECHTER—Rev. Paul Gaechter, S.J., emeritus professor of NT at the University of Innsbruck, was born in Goldach (St. Gall), Switzerland, on March 1, 1893. He studied at the University of Innsbruck (Th.D., 1923) and the Pontifical Biblical Institute, Rome (S.S.B., 1926). From 1929 to 1938, he was Dozent on Innsbruck's theological faculty. After missionary labors in China



and India (1939-45), he became professor ordinarius of NT at Innsbruck (1946-63). His major areas of research have been in the Gospels of John and Matthew and led to the publication of *Maria im Erdenleben* (1953) and *Petrus und seine Zeit* (1958). This year (1964) his *Das Matthäus-Evangelium*, a lengthy commentary, was published.

JOHNSTON—Rev. Prof. George Johnston, born at Clydebank, Dunbartonshire, Scotland, on June 9, 1913, is presently an ordained minister of the United Church of Canada. He received his M.A. (1935) and B.D. (1938) from the University of Glasgow and his Ph.D. (1941) from Cambridge University. From 1940 to 1943 he was lecturer in NT at the University of Glasgow and then became associate professor of NT and Church history at Hartford Theological Seminary, Connecticut (1947-52), professor of NT at Emmanuel College, Toronto (1952-59) and since then has been professor of NT language and literature at McGill University and principal of United Theological College, Montreal. He has been chairman of the board of directors of the *CanJournTheol* (1960-) and in 1963 was named president of the Canadian Society of Biblical Studies. He has published *The Doctrine of the Church in the New Testament* (1943) and *The Secrets of the Kingdom* (1954).

MACKENZIE—Rev. R. A. F. MacKenzie, a priest of the Society of Jesus and Rector of the Pontifical Biblical Institute in Rome, was born in Liverpool, England, on November 15, 1911. He studied at the College of the Immaculate Conception, Montreal (S.T.L., 1942), the University of Toronto (M.A., 1944) and the Biblical Institute in Rome (S.S.L., 1948; S.S.D., 1961). He was professor of OT exegesis at the Jesuit Seminary (now Regis College) in Toronto (1949-63). In 1957 he was president of the Catholic Biblical Association of America and since 1953 has been an associate editor of *CathBibQuart*. He has published an *Introduction to the New Testament* (1960) and *Faith and History in the Old Testament* (1963).

MICHEL—Prof. Dr. Otto Michel, born in Wuppertal-Elberfeld, Germany, on August 28, 1903, is a member of the Lutheran Church. He studied at the Universities of Tübingen and Halle-Wittenberg (Dr. Theol., 1928). In 1929 he was appointed Privatdozent at Halle-Wittenberg and in 1938-39 became NT professor there under H. Windisch and J. Schniewind. In 1940 he held a similar position at the University of Tübingen, where he is now professor of NT (1946-) and where in 1957 he founded the Institutum Judaicum. His publications include *Paulus und seine Bibel* (1929), *Prophet und Märtyrer* (1932), *Der Brief an die Hebräer* (1936; 5th ed., 1960), *Das Zeugnis des Neuen Testaments von der Gemeinde* (1941) and *Der Brief an die Römer* (1955; 3rd ed., 1963). With J. Jeremias, he edits the series *Wissenschaftliche Untersuchungen zum Neuen Testament* (1950-) and with T. Schlatter the series *Arbeiten zur Theologie* (1960-). Since 1961 he has been editing the publications of his Tübingen Institute: *Arbeiten zur Geschichte des Spätjudentums und Urchristentums*.

## BOOK NOTICES

### INTRODUCTION

*Abraham unser Vater. Juden und Christen im Gespräch über die Bibel. Festschrift für Otto Michel zum 60. Geburtstag*, ed. O. Betz, M. Hengel, P. Schmidt, *Arbeiten zur Geschichte des Spätjudentums und Urchristentums V* (Leiden—Cologne: Brill, 1963, 52 gld.), vii and 503 pp., 5 plates.

The volume contains 37 contributions by OT and NT scholars, more than 20 of which concern the NT. The papers stress the continuity of the OT and the NT, God's promises and Messianism, and the common root of Church and synagogue. Among the contributors are C. K. Barrett, O. Betz, N. A. Dahl, G. Friedrich, J. Jeremias, E. Lohse, K. H. Rengstorff, E. Schweizer, W. C. van Unnik. A bibliography of Michel's publications is included.

W. F. ALBRIGHT, *History, Archaeology and Christian Humanism* (New York—London: McGraw-Hill, 1964, \$6.95), ix and 342 pp.

The first volume in a series gathering together the most significant essays, lectures, monographs and reviews (many hitherto unpublished and most of them considerably revised) of the emeritus professor of Semitic languages at Johns Hopkins University, this collection treats the philosophy of history and religious thought (Part I), with special emphasis on the Near East and Israel (Part II). The third section examines the scholarly approaches of Breasted, Kittel, Toynebee, Voegelin and Bultmann. In discussing Bultmann, Albright has expanded considerably his earlier critique of *History and Eschatology* [cf. § 4-298r]. The final section offers A's views on biblical theology and concludes with an autobiographical sketch and an index.

E. V. ALDRICH AND T. E. CAMP, *Using Theological Books and Libraries* (Englewood Cliffs, N.J.: Prentice-Hall, 1963, paper \$2.25), vii and 119 pp., illustrated.

To assist students of theology through the morass of theological libraries and source materials, a bibliographer and a librarian have collaborated to spell out in detail research methods for the beginner. Critical comments are given on theological periodical indexes and abstracting tools, encyclopedias, yearbooks, etc. One section discusses the Bible: versions, commentaries, concordances and atlases. English language sources predominate.

O. T. ALLIS, *Revision or New Translation? "The Revised Standard Version of 1946." A Comparative Study.*

*Revised Version or Revised Bible? A Critique of the Revised Standard Version of the Old Testament* (1952).

*The New English Bible. The New Testament of 1961. A Comparative Study* (Philadelphia: Presbyterian & Reformed Publishing Co., 1963, paper \$3.50), xi and 164 pp., iv and 64 pp., vi and 71 pp.

Three critical studies by a former OT professor at Princeton and Westminster Theological Seminaries are here printed under one cover. The first critique (originally published in 1948) finds the RSV NT (by comparison with the AV) a new translation based on poor scholarship and dangerously liberal principles. The second (dated 1953) finds similar fault with the RSV OT and deplores its "modernist" revisions of the AV. The NEB is criticized for (among many other things) its tendency to interpret and its excessive liberties with the text.



P. ALTHAUS, *Das sogenannte Kerygma und der historische Jesus. Zur Kritik des heutigen Kerygma-Theologie*, Beiträge zur Förderung christlicher Theologie 48 (3rd ed.; Gütersloh: Gerd Mohn, 1963, paper DM 4.80), 52 pp.

Bultmann's separation of the kerygmatic Christ from the historical Jesus finds sharp criticism in these pages by Althaus, dating from 1957. The chapters touch on M. Kähler's "Kerygma-Christology," the term *Geschichte*, the word of God and faith, F. Gogarten's apology for Bultmann, and "demythologized" Christology.

H. ANDERSON, *Jesus and Christian Origins. A Commentary on Modern Viewpoints* (New York: Oxford University Press, 1964, \$7.00), xiv and 368 pp.

In order to synthesize the results of *Leben-Jesu-Forschung* since Schweitzer, the professor of biblical criticism and theology at Duke University, Durham, No. Carolina, develops his survey along historical and theological lines. He first discusses the Bultmannian approach to the NT material and then shows the vital resilience of historical investigation subsequent to Bultmann. There follows a section on the history-faith polarity as interpreted by German and Anglo-American scholars. The section on the "new quest" appeared earlier in *Interpretation* [cf. § 7-13]. The final chapters study the Resurrection and the humiliation-exaltation theme in the NT creedal formulas. A bibliography of mainly English works and several indexes are provided.

G. AUZOU, *Als Gott zu unseren Vätern sprach. Geschichte der Heiligen Schriften des Gottesvolkes*, trans. S. Loersch (New York—Freiburg: Herder & Herder, 1963, \$9.25 or DM 27.50), 400 pp.

G. AUZOU, *The Formation of the Bible. History of the Sacred Writings of the People of God*, trans. J. Thornton (St. Louis—London: B. Herder Book Co., 1963, \$6.00), x and 386 pp.

German and American editions of A's introduction to Bible study have appeared simultaneously. He attempts a comprehensive history of the composition of the biblical writings, their evolution from oral to written tradition, their interrelations and their place in the original environment. Two of the 12 chapters concern the NT directly and two others describe the historical, social, cultural and religious background of the intertestamental and NT periods. In both translations, the bibliographical references have been brought up to date. Both versions are from A's *La Tradition biblique* [cf. *NTA* 3 (1, '58) p. 111].

J. BEUMER, S.J., *Die mündliche Überlieferung als Glaubensquelle*, Handbuch der Dogmengeschichte, Band I, Fasc. 4 (New York—Freiburg: Herder & Herder, 1962, paper \$9.25 or DM 24.80), 138 pp.

The first volume of Schmaus-Grillmeier's *Handbuch* is entitled *Das Dasein im Glauben*, and this fascicle of it treats the historical development of the Church's teaching on oral tradition, from Scripture through the patristic literature, scholastic theology, Tridentine pronouncements, post-Tridentine and modern developments. Each chapter is equipped with a bibliography.

*Burgense. Collectanea Scientifica*, 5 (Burgos, Spain: Seminario Metropolitano de Burgos, 1964, paper 125 Ptas. or \$3.00), 453 pp.

The fifth volume of this series of essays contains two articles especially relevant to the field of NT investigation: N. López Martínez, "Visión Paulina del mundo greco-romano" and V. Proaño Gil, "Tradición, Escritura, Iglesia."

D. COGGAN, *The English Bible, Writers and their Work*: No. 154 (London: Longmans, Green & Co., 1963, paper 2 s. 6 d.), 43 pp., 4 illustrations.

One of a series of bibliographical essays published as supplements to *British Book News*, this outline of the literary history of English versions covers the principal translations from Bede to the NEB.

*A Companion to the Bible*, ed. T. W. Manson and H. H. Rowley (2nd rev. ed.; Edinburgh: T. & T. Clark, 1963), xii and 628 pp., 6 maps.

In presenting his revision of Manson's *Companion* (original ed., 1939) Rowley notes that, apart from his own chapter of OT introduction and Manson's appendix on chronology, measuring systems, etc. (both of which R has revised), "the *Companion* has been completely rewritten." It remains a compendium of articles by many scholars, covering the customary questions of canon, language, general introductions, literary forms and transmission of texts. Parts II and III concern "The Land and the People" (geography, history, archaeology) and "The Religion of the Bible" (faith, worship, ethics, etc.). All the bibliographies have been brought up to date and about 50 pages of new indexes composed.

L. DEISS, C.S.Sp., *Synopse de Matthieu, Marc et Luc avec les parallèles de Jean*, 2: *Texte*, Connaitre la Bible (Bruges: Desclée de Brouwer, 1963, 270 Bel. fr.), 239 pp.

To facilitate comparative study of resemblances and differences among the Synoptics, D offers a very literal translation of the three Synoptic Gospels, always rendering the same Greek terms by the same French words. He preserves the order proper to each Evangelist, reprinting a pericope whenever it occurs in a different place in one or another Gospel. Doublets and critical variants are noted at the foot of each page. Volume One of this pair, containing introduction, notes and vocabulary, is due soon.

*Diccionario de la Biblia*, ed. H. Haag, A. van den Born and S. de Ausejo, O.F.M.Cap., Biblioteca Herder, Sección de Sagrada Escritura, Vols. 27-28 (Barcelona: Herder, 1963, cloth 950 Ptas., leather-back 1200), xvi pp., 2126 cols., 38 plates, illustrated.

To supply a needed biblical encyclopedia for Spain and Latin America, S. de Ausejo, Scripture professor in Seville, has translated into Spanish a full-scale adaptation of H. Haag's *Bibel-Lexikon* (1951-56) which draws heavily also on the revised edition of A. van den Born's *Bijbels Woordenboek* (1954-57) and Haag's second edition. To that collaboration, which already included the work of 30 professors, the Spanish editor added his own entries, especially on the Spanish biblical movement and Castilian texts. Most articles are equipped with bibliographies (including even American sources). Hebrew transliterations are included, as well as numerous cross-references and plentiful illustrations. Appendixes treat: current excavation in Palestine, weights and money, and a historical synoptic chart beginning with the Stone Age.

*Einführung in die exegetischen Methoden* (Munich: Chr. Kaiser Verlag, 1963, paper DM 3), 88 pp.

For the sake of young German students embarking on scientific Bible study O. Kaiser (for the OT) and W. G. Kümmel (for the NT) have composed this handbook of hints, problems, methods, tools, etc. Kümmel's NT section includes information on textual criticism, language aids, basic methodology, the aim and tools of exegesis and two examples of exegetical method (Rom 5:1-11; Mt 12:22-37). A concluding section by G. Adam offers practical data on the use of libraries, periodicals, reading techniques and the actual composition of exegetical articles.



T. FAHY, *New Testament Problems* (Dublin: Clonmore & Reynolds, 1963, 18 s.; London: Burns & Oates), 144 pp.

In addition to five essays dealing with faith and justification, the author includes among the basic problems of NT interpretation: the marriage of Mary and Joseph, Christ's teaching on marriage, His triumphant entry into Jerusalem and a study of *hopōs an* in Lk 2:35, Rom 3:4, etc. Msgr. Fahy, now retired, was Regius Professor of Ancient Classics at University College, Galway.

P. FEINE AND J. BEHM, *Einleitung in das Neue Testament*, ed. W. G. Kümmel (12th rev. ed.; Heidelberg: Quelle & Meyer, 1963, DM 29), xvi and 458 pp.

Dr. Kümmel has worked for many years on this thorough revision of Feine-Behm. He notes in his Foreword that he has not hesitated to leave unresolved those questions which are still disputed. While retaining the basic plan of the previous editions (introduction, narrative books, Epistles, Apocalypse, NT canon and text history), K has extensively reworked both the text and the bibliographies. In the latter he has kept only the indispensable references from the last edition and has added numerous titles which appeared up to April, 1963 (exclusive of strictly theological works). Forty-five pages of indexes are included.

P. GLASHEEN, O.M.I., *A Preacher's Concordance* (Westminster, Md.: Newman, 1964, \$3.95), 284 pp.

Approximately 90 topics from Angels to Zeal are illustrated in this concordance of Scripture texts which contain the given word or phrase itself or at least a traditional interpretation of it. G has devoted two or three pages to each topic and has introduced his own sub-headings to aid preachers, catechists and others. Some of the items are: conversion, extreme unction, humility, St. Joseph, Pentecost.

H. GRAYDON ET AL., *Bible Meanings. A short theological word-book of the Bible* (New York: Oxford University Press, 1963, \$1.40), 80 pp.

D. E. Jenkins and E. C. D. Stanford, working with the late H. Graydon, compiled this small handbook to present the theological nuances of some 200 key biblical terms (listed alphabetically and cross-referenced) which have become familiar in their literal meaning and hence might suffer the loss of some of their connotative power.

P. GRELOT, *Introduction aux livres saints*, Notre foi et notre vie 9 (rev. ed.; Paris: E. Belin, 1963), 383 pp., 12 maps.

A professor at the Institut Catholique in Paris has revised and brought up to date his OT and NT introduction, first published in 1954. While retaining the basic plan of the original and its historical orientation, he has amplified the NT section considerably and has added pertinent extra-biblical quotes to the end of each chapter. A detachable booklet of 12 maps and the Scripture index are bound separately inside the back cover.

J. P. HYATT, *The Heritage of Biblical Faith. An Aid to Reading the Bible* (St. Louis: Bethany Press, 1964, \$4.50), 361 pp.

After introducing the reader to the historical approach to biblical criticism, the professor of OT at Vanderbilt University offers chapters on OT history, literature and theology. Sections on the OT and NT apocrypha, NT history and literature, and the NT message are then followed by discussions of the canon, the history of the English Bible and the authority of Scripture. Bibliography and indexes are provided.

P. J. LAMB, *The Drama of the Bible* (New York—London: Oxford University Press, 1964, \$4.80), xii and 206 pp.

The Principal of St. John's College, York, England, describes the historical drama of the Bible "as though God did not enter into the matter at all. I have asked not what God was doing but what men thought he was doing." Lamb sees the Bible as a great pageant of the chosen people, leading up to a climax of decision between the synagogue and the Church. The NT is then seen as one interpretation (told with great irony) of this story of the chosen people. The author admits to acting freely in his role of producer of this drama: exercising the license of an interpretative artist, indulging in dogmatism, eschewing documentation and coloring the story with his own predilections and fancies.

C. LO GIUDICE, S.J., *Dio ha parlato all'uomo (La Bibbia libro ispirato)* (Treviso: Tipografi Editrice Trevigiana, 1962, paper 500 Lire), 111 pp.

The author offers a brief, popular analysis of the Church's understanding of the Bible as God's word to man. A discussion of inspiration and inerrancy forms the core of the work.

A. MALET, *Mythos et Logos. La pensée de Rudolf Bultmann*, Nouvelle série théologique 14 (Geneva: Labor & Fides, 1962), 403 pp.

Convinced that numerous criticisms of Bultmann's thought are based on misunderstandings, the author, a member of the Centre National de Recherche Scientifique, has undertaken to synthesize, from isolated studies, its philosophical and theological structure. Part One investigates the conceptual framework of B's categories, especially "objectivity," "myth," and "history." In the second part themes of theology (e.g., God, Jesus, sin) are studied in the light of these categories. The third section compares Bultmann with Heidegger, Jaspers and Barth. Bultmann's preface commends the author's "total understanding of my theological work such as has been rarely achieved."

R. MARLÉ, S.J., *Le problème théologique de l'herméneutique. Les grandes axes de la recherche contemporaine* (Paris: l'Orante, 1963, paper 9 F), 143 pp.

The hermeneutical problem, so central to current Protestant research, is seen as of special importance to Catholic scholars in M's present study. He surveys the major contributions and attempts to orient his fellow Catholics to the nature and significance of the debate. To do so he first situates the debate in a broader context of the Christian search for the meaning of revelation and then treats Barth, Bultmann, existential interpretation, and the recent attempts at a solution by G. Ebeling. Finally, he asks what this means for the Catholic, the manner in which the Church has looked at this problem in the past, and how she should look on it in the future.

B. M. METZGER, *The Text of the New Testament. Its Transmission, Corruption, and Restoration* (New York: Oxford University Press, 1964, \$7.00), xii and 268 pp., 16 plates.

This comprehensive introduction to the science of textual criticism, by an acknowledged expert in the field, commences with a survey of the roots of the problem: the making and transmission of ancient books. The author details the problems peculiar to the many versions of the NT. He then relates the history of NT textual criticism in two periods: the pre-critical period (dominance of the Textus Receptus) and the modern critical period (from Griesbach to the present). The third part of his book discusses the various schools and their methods in detail and concludes with a study of the reasons for errors in transmission and the basic criteria for evaluating variants. An appendix lists basic



data (contents, date, location, *editio princeps* and family) of all known Greek NT papyri. Bibliography and indexes follow.

E. MEYER, *Ursprung und Anfänge des Christentums* (Stuttgart: J. G. Cotta, 1962, DM 81).

Band I: *Die Evangelien*, xii and 340 pp.

Band II: *Die Entwicklung des Judentums und Jesus von Nazaret*, vii and 462 pp.

Band III: *Die Apostelgeschichte und die Anfänge des Christentums*, x and 660 pp.

Meyer's three-volume classic on the beginnings of Christianity, first published from 1921 to 1923, has now been reprinted. The first volume treats the Gospels: events in Jesus' life, the sources of Mark, Q and Matthew's Gospel, the apostles and the Twelve, and John's Gospel. The second volume discusses the development of Judaism from the time of Persian and Macedonian rule to the time of Jesus. The final volume covers Acts, Paul's letters and the early persecutions. Apart from a few minor corrections in the third volume, the text has not been altered. All the documentation and indexes are included in the reprint.

*Moses in Schrift und Überlieferung*, trans. F. Stier and E. Beck (Düsseldorf: Patmos-Verlag, 1963, DM 28), 330 pp.

Ten articles selected and translated from *Moïse, l'Homme de l'Alliance* (Tournai: Desclée, 1955) comprise this volume. The work as a whole treats Moses in the OT, Judaism, the NT and Christian tradition. Directly pertinent to the NT are offerings by A. Descamps on Moses in the Gospels and apostolic tradition, and by P. Démann on Moses and the Law in Paul. Other contributors include H. Cazelles, A. Gelin, G. Vermès, R. Bloch, B. Botte and J. Daniélou.

*New American Standard Bible. New Testament* (La Habra, Calif.: Lockman Foundation, 1963, \$4.95), 441 pp.

"Recognizing a responsibility to posterity," and disturbed "that the American Standard Version of 1901 was fast disappearing from the scene," the Lockman Foundation undertook this revision of the translation. Cross references and marginal notes appear in a column alongside the text. The 23rd edition of Nestle is the basic text and, while a constant attempt has been made to remain faithful to it, contemporary English usage is the determining factor in the revision. The translation is being co-published by the Broadman Press, the Moody Press and the World Publishing Company.

*New Frontiers in Theology. Discussions among Continental and American Theologians*, Vol. II: *The New Hermeneutic*, ed. J. M. Robinson and J. B. Cobb, Jr. (New York—London: Harper & Row, 1964, \$5.00), xii and 243 pp.

In rapid succession to their first volume [cf. *NTA* 8 (1, '63) p. 147], the editors here offer the substance of papers delivered at a Consultation on Hermeneutics held at Drew University, New Jersey, in 1962. The principal contributors are G. Ebeling on the word of God and hermeneutic, and E. Fuchs on the NT and the hermeneutical problem. These two are in turn discussed by the other participants: J. Dillenberger, R. W. Funk and A. N. Wilder. J. B. Cobb, Jr., then offers a reappraisal, followed by a response to the whole discussion by E. Fuchs. J. M. Robinson's lengthy essay of introduction focuses the many elements in this new understanding of hermeneutics as a "dialectic between language and its subject matter . . . rather than . . . between mythological language and the existential self-understanding it objectifies."

J. M. NIELEN, *Leben aus dem Wort. Gesammelte Aufsätze* (Düsseldorf: Patmos-Verlag, 1963, DM 28.50), 312 pp.

Twenty-one selections from N's books, articles and radio talks during the period from 1931 to 1962 make up this volume. The first two contributions on the theology of the word and on the early Christian reading of Scripture originally appeared in *Bibel und Leben* in 1961. In general, the essays emphasize aspects of life and worship in the early Church.

*Le Nouveau Testament*, trans. E. Osty and J. Trinquet, Livre de vie, No. 43-44 (Rev. ed.; Paris: Siloë, 1961 paper 3.40 F), 568 pp., 5 maps.

Based on the eighth edition (1958) of the Merk text, this pocketbook translation presents brief introductions, references to parallel texts and explanatory notes. A detailed chronology of the NT period, an index of themes and five maps complete the volume. It is a thorough re-working of the 1949 edition.

E. H. RECE AND W. A. BEARDSLEE, *Reading the Bible. A Guide* (2nd ed.; Englewood Cliffs, N.J.: Prentice-Hall, 1964, paper \$3.75), ix and 198 pp., 14 maps.

A handbook for study groups which places its emphasis on: history, Prophets, Wisdom Literature, Synoptics, Paul and John. Each chapter closes with suggested readings; questions on the biblical selections are inserted throughout the text. The final section of the paperback presents additional material on the Canon, Apocrypha and Flood, and a chart of biblical history.

H. RIDDERBOS, *Begründung des Glaubens. Heilsgeschichte und Heilige Schrift*, trans. J. Guhrt (Wuppertal: R. Brockhaus Verlag, 1963, paper DM 3.60), 72 pp.

In his 1955 Dutch original (Kampen: Kok) the author sought to uncover the connection between Scripture (specifically the NT canon) and salvation-history. His treatment, here translated into German, covers such aspects of the question as the positions of Luther and Calvin on the canon, tradition, and the recognition of the canon.

K. G. STECK, *Das römische Lehramt und die Heilige Schrift*, Theologische Existenz Heute, N. F. 107 (Munich: Chr. Kaiser Verlag, 1963, paper DM 3.20), 52 pp.

Continuing and supplementing his previous *Kirche des Wortes oder Kirche des Lehramts?* (Theologische Studien, Heft 66), Steck provides a Protestant introduction to the Roman Catholic collection of official documents on the Bible, *Enchiridion Biblicum*. He concludes that there still remains great tension for Catholics between the inerrant Scripture and the infallible (restrictive) magisterium. But Protestants, he says, run the risk of closing their free access to the Bible through the "papalism of scholarship."

*Theological Dictionary of the New Testament*, ed. G. Kittel, trans. and ed. G. W. Bromiley, Vol. I: A—G (Grand Rapids—London: Eerdmans, 1964, \$18.50), xl and 793 pp.

Even as the German fascicles continue to appear at regular intervals, the long-awaited English translation of *TWNT* is already in print. Dr. Bromiley notes in his preface that the translation is designedly quite literal and, though the overall size of the volume is smaller than the original, the pagination is almost the same as in the German edition, in order to facilitate comparison. The same layout of pages (use of various type-fonts, indentations, cross-references, documentation) has also been retained. This first volume covers the significant NT theological terms from *AO* through *gōnia* and compounds.



*Theologisches Wörterbuch zum Neuen Testament*, ed. G. Friedrich, Band VII, Doppel-Lieferung 15-16 (Bogen 55-62) *synedrion*—*sōzō* (Stuttgart: W. Kohlhammer, 1964, paper DM 9.20), pp. 865-992.

After the conclusion of Lohse's article on *synedrion*, the principal contributions to this latest double-fascicle of Kittel are: *synechō-synochē* (Köster), *synoida-syneidēsis* (Maurer), *sphazō-sphagē* (Michel) and *sphragis*, etc. (Fitzer). Each of these articles runs more than ten pages. Shorter entries by Bertram on *synergos-synergeō* and *syntribō-syntrimma*, Conzelmann on *syniēmi*, etc., Kasch on *synistēmi*, Joh. Schneider on *schēma-metaschēmatizō* and Maurer on *schizō-schisma*. Twenty-seven pages (to be continued) on *sōzō* and compounds, by Foerster, conclude this fascicle. The English translation of Kittel is already underway [see preceding notice].

*Truth for Today. Bibliotheca Sacra Reader. Commemorating Thirty Years of Publication by Dallas Theological Seminary 1934-1963*, ed. J. F. Walvoord (Chicago: Moody Press, 1963, \$2.95), 255 pp.

*Bibliotheca Sacra* is the "oldest continuously published theological journal in the Western Hemisphere." To observe yet another landmark in its varied history, the present publisher, Dallas Theological Seminary, has gathered 23 articles which appeared in the last 30 years in its pages. Arranged in categories of systematic theology, apologetics and contemporary theology, OT, NT, Church history and practical theology, the articles reveal areas of theological debate among evangelical scholars in recent years. The NT papers are by S. D. Toussaint on NT word studies [cf. § 7-738], S. L. Johnson, Jr., on Colossians [cf. §§ 6-226; 6-510; 6-855], M. C. Tenney on Apoc 21:1-8 and D. K. Campbell on typology.

J. VARDAMAN, *Index of Scriptural References in the Biblical Archaeologist, Volumes I-XXV* (Louisville, Ky.: J. Vardaman, Southern Baptist Theological Seminary, 1963, paper \$1.00), 14 pp.

For the sake of students and others doing research with *BibArch*, Vardaman, of the Department of Biblical Archaeology at Southern Baptist Theological Seminary, prepared this index which lists not only individual chapter-and-verse citations, but also general references to books (or collections of books) of the Bible. It is available in the U.S.A. from the compiler directly and in England through Blackwell's.

*Verkündigung und Forschung. Theologischer Jahresbericht 1960/1962*, Lief. 1/2 (Munich: Chr. Kaiser Verlag, 1963, paper DM 5.80), 148 pp.

This annual report of the German Society for Evangelical Theology contains several surveys of interest to NT scholars and students: R. Smend on research in the history of tradition, E. Janssen on Qumran and E. Käsemann on recent NT monographs and collections. Each article discusses a number of important books recently published. Other articles cover the areas of OT, systematic theology and the history of religions.

U. WILCKENS, *Gottes Offenbarung. Ein Weg durch das Neue Testament*, Stundenbuch 15 (Hamburg: Furche-Verlag, 1963, paper DM 2.50), 122 pp.

The goal of the Berlin theology professor is to enable the serious reader to see and understand the unity of the NT as did the early Christians: God's self-revelation in the man, Jesus of Nazareth, and in His historical destiny. The volume is meant as a companion and sequel to R. Rendtorff's *Gottes Geschichte* which appeared earlier in the same series.

A. N. WILDER, *The Language of the Gospel. Early Christian Rhetoric* (New York—Evanston, Ill.: Harper & Row, 1964, \$3.50), 143 pp.

The Haskell Lectures, delivered at Oberlin College in 1962, study the form and style of the NT writings and of the oral communication employed in the early Church. Professor emeritus of NT at Harvard Divinity School, Wilder first examines NT language and forms such as gospel, epistle and apocalypse, and then the particular genres of dialogue, story, parable and poem. A chapter on image, symbol and myth completes the volume.

## GOSPELS—ACTS

U. BECKER, *Jesus und die Ehebrecherin. Untersuchungen zur Text- und Überlieferungsgeschichte von Joh. 7 53—8 11*, Beihefte zur ZeitNTWiss 28 (Berlin: A. Töpelmann, 1963, paper DM 28), xii and 203 pp.

Accepted in 1959 by the theological faculty at Erlangen, this dissertation first studies Jn 7:53—8:11 in the canonical Gospel tradition. Early MSS and versions, language, style and context are scrutinized. Then B treats the pericope as witnessed in Papias, the *Protevangelium of James*, Origen, the *Didascalia* and the *Gospel of Thomas*. He concludes with remarks on the place of the passage in the Jewish-Christian tradition and its acceptance into the Fourth Gospel.

L. BOUYER, *The Fourth Gospel*, trans. P. Byrne, S.M. (Westminster, Md.: Newman, 1964, \$4.50), 233 pp.

This commentary, first published in 1955 (Tournai: Casterman) aims primarily to introduce the reader to the great themes of John's Gospel. The introduction contains a discussion of John's idea of history as well as sections on the Gospel's unique characteristics, authorship and structure. The English NT text employed is a translation of B's own version which appeared in the French original.

R. G. BRATCHER AND E. A. NIDA, *Manuel du traducteur pour l'Évangile de Marc*, trans. P. Weber, Auxiliaires pour traducteurs, Vol. 2 (Lausanne: Société biblique Suisse, 1963, 26 Sw. fr.), xviii and 542 pp.

Favorable acceptance of the English original [cf. *NTA* 6 (3, '62) p. 409] has prompted a French version. Comments on translation difficulties are provided on the basis of the newly revised Version Segond. Several additions have been made to the bibliography. The new edition also eliminates discussion of certain problems peculiar to English-language translators and adds data useful to those engaged in translating the Scriptures into French. Several indexes are provided.

F.-M. BRAUN, O.P., *Jean le théologien. Les grandes traditions d'Israël et l'accord des Écritures selon le Quatrième Évangile*, Études Bibliques (Paris: Gabalda, 1964, paper 50 F), xxii and 345 pp.

The author of *Jean le Théologien et son Évangile dans l'Église ancienne* [cf. *NTA* 4 (2, '60) p. 194] investigates John's view of the OT and his use of it in the Fourth Gospel. After listing John's OT citations and comparing the Synoptic and Johannine traditions, B sees John's Jesus both as the hope of the prophets (Messiah, Lamb, High Priest, Son of Man) and as Wisdom and Logos. In the final section, entitled "Eschatology and History," Jesus is studied in the light of the patriarchs, Moses and Exodus, and universal redemption. Appendixes discuss the *Testaments of the Twelve Patriarchs*, Essenism and Hermeticism, and St. John and the Greeks, and are followed by 40 pages of indexes.



E. BRUNNER, *Sowing and Reaping. The Parables of Jesus*, trans. T. Wieser (Richmond, Va.: John Knox Press, 1964, paper \$1.50), 91 pp.

Brunner's 1946 *Saat und Frucht* (Zurich: Zwingli-Verlag), here translated, contains ten sermons on the parables of the kingdom, preached in Zurich from 1935 to 1938.

H. J. CADBURY, *Jesus. What Manner of Man* (Naperville, Ill.: Allenson, 1962, paper \$1.50; London: S. P. C. K.), xi and 123 pp.

The six chapters of this paperback are reprints of the Shaffer Lectures (Yale Divinity, 1946) and the Enoch Pond Lectures (Bangor Theological Seminary, 1947). C proposes questions on an admittedly delicate area: an inquiry into the working of Jesus' mind and the formulation of His teaching, rather than on the tenets of the teaching itself.

W. D. DAVIES, *The Setting of the Sermon on the Mount* (New York—London: Cambridge University Press, 1964, \$12.50), xvi and 547 pp.

The Edwin Robinson Professor of Biblical Theology at Union Theological Seminary, New York, studies the influences leading to the concentrated presentation of moral teaching known as the Sermon on the Mount. After examining Matthew's world and the Church to which he belonged, D considers how the Sermon fits into Jewish hope for a future Messianic teacher or law-giver. He then treats forces outside the Church, such as Gnosticism and the Dead Sea sect, as well as movements and elements from within, such as Paulinism, Q, M and the Johannine current. Finally, he studies how far the Sermon is related to the actual teaching of Jesus. Concluding pages contain 15 appendixes, 24 pages of bibliography and 43 of indexes.

G. EBELING, *Vom Gebet. Predigten über das Unser-Vater* (Tübingen: Mohr-Siebeck, 1963, DM 6.80), 144 pp.

The author of *Das Wesen des christlichen Glaubens* here offers a series of sermons on the Lord's Prayer which make more explicit some of the themes of his earlier work. The sermons were originally delivered in several Zurich parishes.

*Das Evangelium nach Matthäus*, trans. O. Karrer (Munich: Verlag Ars Sacra, 1963, DM 8.40), 135 pp.

As a benefaction for people with poor eyesight, the publishers offer this special printing of O. Karrer's version of Matthew in extra-large type. Only the integral text and a minimum of notes are included.

P. GAECHTER, S.J., *Das Matthäus-Evangelium. Ein Kommentar* (Innsbruck—Munich: Tyrolia-Verlag, 1964, 390 Ö. Sch. or DM 65), 978 pp.

Innsbruck's recently retired *Neutestamentler* has labored several decades on this commentary on Matthew in which he pays special attention to the literary structure of the Gospel, e.g., rhythmic and strophic elements with Semitic backgrounds, chiasmic constructions (which he names "closed forms") both in individual verses and in the interrelations of whole pericopes. He divides the Gospel into seven (chiasmatically arranged) sections which he examines in detail in their Greek original (Merk) with constant attention to the underlying Hebrew. Without attempting gross harmonization, he turns often to Mark and

Luke for light on this or that point and does not resist occasional "psychologizing" in order to penetrate beyond the text.

T. GALLUS, S.J., *Die Mutter Jesu im Johannesevangelium. Ein bibel-theologischer Lösungsversuch zu Jo 2, 4 und 19, 25—27* (Klagenfurt: Verlag Carinthia, 1963, paper 32 Ö. Sch.), 93 pp.

Gallus, an Austrian Jesuit, finds in Jn 2:4 a clear indication of Mary's cooperation in the work of redemption precisely in and because of her Messianic motherhood. He finds this clarified and confirmed by the double saying in Jn 19:25-27.

H. GOLLWITZER, *Das Gleichnis vom Barmherzigen Samariter*, Biblische Studien 34 (Neukirchen-Vluyn: Neukirchener-Verlag, 1962, paper DM 5.60), 111 pp.

Lk 10:25-37 is the subject of critical analysis and the starting point for reflections on the meaning of "neighbor" in this brief study by Gollwitzer. Step by step through the parable G finds abundant material for consideration of how one's attitude toward friends, enemies, society, etc., concerns salvation. The volume concludes with a translation of F. J. Leenhardt's suggestions for an existential exegesis of the pericope, which first appeared in the Goguel *Festschrift* (1950).

A. GOLUBIEW, *Briefe an Freund Jan. Wenn man beten will*, trans. E. Eckert and O. Karrer (Munich: Verlag Ars Sacra, 1963, DM 14.20), 255 pp.

O. Karrer presents these reflections of a Polish artist and philosopher as a modern "Imitation of Christ." In a series of letters to his friend, the author, in the framework of the first three petitions of the Our Father, counsels him on many problems of contemporary Christian witness, especially in view of man's suffering, the created beauty of the world, purity of heart, etc.

R. GUARDINI, *Das Christusbild der paulinischen und johanneischen Schriften* (Würzburg: Werkbund-Verlag, 1961, DM 13.80), xii and 199 pp.

Originally published in 1941 as *Jesus Christus: Sein Bild in den Schriften des Neuen Testaments* and meant to be complemented by another volume on the Synoptics, G's study stresses the psychological and theological elements found in the sources in order to arrive at a genuine comprehension of Christ's humanity. The Pauline and Johannine understandings of Christ's existence and consciousness play a determining role in G's presentation.

R. GUARDINI, *The Humanity of Christ. Contributions to a Psychology of Jesus*, trans. R. Walls (New York: Pantheon Books, 1964, \$4.95), xxiv and 146 pp.

A translation of G's *Die menschliche Wirklichkeit des Herrn* (Würzburg: Werkbund-Verlag, 1958), this book attempts a theological psychology of Christ. The author studies the setting and life of Jesus, His actions, characteristics and attitudes, the structure of His personality, mode of existence and finally His utter otherness.

W. J. HARRINGTON, O.P., *Explaining the Gospels*, Deus Books (New York: Paulist Press, 1963, paper \$.95), 190 pp.

An Irish Dominican's popular studies of the Gospels [cf. *NTA* 7 (1, '62) p. 137] can now be obtained in a single pocket book. After three introductory chapters, H treats each of the canonical Gospels under three headings: authorship, literary construction and theological ideas.



L. HARTMAN, *Testimonium Linguae. Participial Constructions in the Synoptic Gospels. A Linguistic Examination of Luke 21,13*, Coniectanea Neotestamentica XIX (Lund: C. W. K. Gleerup, 1963, paper 10 Sw. kr.; Copenhagen: Ejnar Munksgaard), 75 pp.

The first of these two papers examines the conjunctive participle, the genitive absolute and the periphrastic conjugation in each of the Synoptics (with tabulations of comparative frequencies), and then points out the bearing of these data on the origins of the Synoptic Gospels. The second study is a 19-page paper which aims to determine more exactly the meaning of Lk 21:13 in the light of biblical and extrabiblical material. The author concludes that the verse should be translated: "It will turn out for you into a testimony," and he notes that the "testimony" refers to the persecutions.

*The Historical Jesus and the Kerygmatic Christ. Essays on the New Quest of the Historical Jesus*, trans. and ed. C. E. Braaten and R. A. Harrisville (New York—Nashville, Tenn.: Abingdon Press, 1964, \$5.00), 250 pp.

To keep English readers abreast of the developments in the "new quest" the co-editors of *Kerygma and History* [cf. *NTA* 7 (1, '62) p. 146] have prepared another volume of recent important contributions. The initial essay is Bultmann's 1956 Heidelberg lecture on *Das Verhältnis der urchristlichen Christusbotschaft zum historischen Jesus*. This is followed by critiques, replies, discussions, etc., from NT scholars such as H. Conzelmann [cf. § 5-10], H.-W. Bartsch [cf. 5 (1, '60) p. 109], the papers of E. Stauffer and H. Braun from *Der historische Jesus und der kerygmatische Christus* and a recent study by V. A. Harvey and S. M. Ogden [cf. § 7-478]. Original contributions by Braaten on M. Kähler's views on the historical biblical Christ and by Harrisville on representative American lives of Jesus are also included.

J. JEREMIAS, *Paroles de Jésus. Le Sermon sur la montagne, le Notre-Père dans l'exégèse actuelle*, trans. M. Mailhé, O.S.B., *Lectio Divina* 38 (Paris: Cerf, 1963, paper 5.40 F), 81 pp.

To this translation of two of J's monographs [cf. *NTA* 5 (1, '60) p. 116; 6 (3, '62) p. 415] C. Spicq has added a prefatory note. The two studies place the Sermon on the Mount and the Our Father in the context of the early kerygma and consider the individual components of each in their origins and in their development until inclusion in the Gospels. The translation of the first paper is from the third German edition (1961).

A. JONES, *The Gospel According to St Mark. A Text and Commentary for Students* (New York: Sheed & Ward, 1964, \$4.50), 255 pp.

An English Catholic scholar offers this commentary to teachers, students and study groups. He first discusses the basic problems connected with the Gospel and illustrates its sources and structure with charts. In the commentary proper, the left-hand pages contain the RSV text, while the right-hand pages present J's notes on it, phrase by phrase, discussing Mark's choice of words, adaptations made for his Roman readers, etc.

H. KAHLEFELD, *Gleichnisse und Lehrstücke im Evangelium*, Band II (Frankfurt am Main: Verlag Josef Knecht, 1963, DM 11.80), 197 pp.

In the second and concluding volume of his study [cf. *NTA* 7 (3, '63) p. 391], the Munich Oratorian examines what the parables and teaching pericopes tell us about God's way of thinking, man's relation to God, and care for one's

neighbor. A final section treats the form and themes of the original parables, their early Christian proclamation and modern preaching.

M. LÀCONI, O.P. AND C. M. MARTINI, S.J., *Il Vangelo di S. Giovanni. Problemi Generali di introduzione e di teologia*, "Verba Vitae" 5 (Treviso: Tipografia Editrice Trevigiana, 1963, paper 350 Lire), 67 pp.

This pamphlet is a publication of two lectures delivered at a biblical conference held at Turin in 1962. Martini discusses some critical and historical problems of the Fourth Gospel and Làconi comments on its theology.

G. E. LADD, *The Young Church. Acts of the Apostles*, Bible Guides, No. 15 (New York—Nashville, Tenn.: Abingdon Press, 1964, paper \$1.00; London: Lutterworth), 96 pp.

The professor of NT history and biblical theology at Fuller Theological Seminary, Pasadena, California, guides the reader through the themes in Acts: the new Israel, fellowship, breaking the bread, the Gentiles as God's people, the Church's mission to witness, etc. The introductory chapters treat Luke's notion and use of history as a story with a theological message.

W. LÜTHI AND R. BRUNNER, *The Sermon on the Mount*, trans. K. Schoenenberger (Edinburgh—London: Oliver & Boyd, 1963, 21 s.), x and 172 pp.

Christ speaking and acting as preacher, master, Savior and King, and our own need to struggle to comply with His words and example make up the subject matter of these sermons. Some of the virtues treated are: brotherly love, purity, truth, generosity and prayer. The translation is from *Der Heiland: Ein Gang durch die Bergpredigt* (Basel: F. Reinhardt, 1936).

R. MARITAIN, *Notes on the Lord's Prayer* (New York: P. J. Kenedy, 1964, \$3.50), 122 pp.

Translated from the 1963 French edition (Paris: Desclée de Brouwer), this book contains Mme. Maritain's spiritual insights on the Our Father, compiled and developed posthumously by her husband. The Maritains draw on Scripture, the Fathers, St. Thomas Aquinas and other writers in order to probe the meaning, the universality and the primacy of the Lord's Prayer. Thomas Merton has contributed a foreword.

F. MAURIAC, *Leben Jesu*, trans. R. Scherer, Herder-Bücherei 138 (Freiburg—Vienna: Herder, 1963, paper DM 2.50), 190 pp.

In the foreword to this translation of the second French edition (1936) M avers that he has accented what personally concerned him in the person of Christ and has consequently focused on the encounters between Christ and individual persons rather than on the teaching of Christ in the Gospels.

E. NEIRA, S.J., *Una lógica del problema de Jesús*, Biblioteca "Razón y Fe" de teología 2 (Madrid: Ediciones Fax, 1963), 268 pp.

An analysis of the works of Jean Guitton provides the focus for this attempt to organize the elements of a religious logic valid for our times and to apply such a logic to the problem of Jesus. The author is a professor at the Pontifical Xaverian University in Bogotá, Colombia. He considers various interpretations of Jesus from several points of view: historical criticism, myth, and faith. He includes a bibliography of works by Guitton (plus major reviews and critiques of them) and by others on the same problems.



P. M. PETERSON, *Andrew, Brother of Simon Peter. His History and His Legends*, Supplements to NovTest I (Leiden: Brill, 1963, 12 gld.), 69 pp.

The first edition of this volume appeared in 1958 [cf. *NTA* 3 (3, '59) p. 328] and has lately been out of print. It is now available in this photo-offset reprint at the same price. The time-span covered by the study is from Mark's Gospel through the twelfth century when references to Andrew are found in Syriac sources.

U. PLOTZKE, O.P., *God's Own Magna Charta*, trans. J. H. Smith (Westminster, Md.: Newman, 1964, \$4.25), 198 pp.

More sermons on the Beatitudes are here gathered from the pen of the author of *Bergpredigt* [cf. *NTA* 5 (3, '61) p. 356]. This series was originally delivered in the Cologne cathedral. They consider the bearing of each Beatitude on the social and personal problems of our age. Under each heading he arranges topics so that they can be used for short sermons or combined for longer ones.

D. A. REDDING, *The Miracles of Christ* (Westwood, N.J.: Fleming H. Revell, 1964, \$3.50), xiv and 186 pp.

In deliberate contrast to the modern scientific minimizing of the miraculous, this book treats miracles with the total acceptance of faith. Christ's miracles become the answers to individuals who pray with faith in God's power. Some 25 NT miracles are discussed in detail by Redding, who recently composed a similar study of the parables [cf. *NTA* 7 (2, '63) p. 267].

E. ROBO, *In the Margins of the Gospel* (Westminster, Md.: Newman, 1964, \$3.95), 192 pp.

In order to develop the partial sketches of personalities such as Judas, Pilate, Peter or the Ten Lepers, the author reconstructs and expands the Gospel episodes in which they appear. His intention is to produce a book which will aid scholarship and devotion by imaginatively filling in some lacunae in the Gospels.

W. G. ROLLINS, *The Gospels. Portraits of Christ* (Philadelphia: Westminster Press, 1963, \$3.00), 128 pp.

Rollins utilizes the results of source criticism and form-criticism to explore the unique character of each of the four Gospels and their distinctive approaches to God, the world, man and Jesus. Rollins sees Mark's approach as religious-existential, Matthew's as ethical-apocalyptic, Luke's as aesthetic-historical and John's as paradoxical-mystical. The author is engaged in teaching Scripture at Wellesley College, Massachusetts.

H. RUSCHE, *Der Retter der Welt. Die frohe Botschaft nach Lukas*, Gedanken zur Schriftlesung 3 (Stuttgart: Katholisches Bibelwerk, 1963, paper DM 5.60), 153 pp.

Third in a series of "Thoughts for Scripture Reading," this booklet, which consists of short Gospel texts, each with a paragraph of reflection, is intended to aid a meditative reading of Luke.

R. A. SCHRÖDER, ET AL., *Das Vaterunser. Eine Auslegung* (2nd rev. ed.; Witten—Berlin: Eckart-Verlag, 1963, DM 5.80), 135 pp.

Eight authors offer their reflections on the individual phrases of the Lord's Prayer and I. Seidel sums up "what has been given to us with the Our Father." Her contribution and that of J. C. Hampe are the only new additions to this reprint of a 1939-1940 original.

H. SCHÜRMANN, *Praying with Christ. The "Our Father" for Today*, trans. W. M. Ducey, O.S.B. and A. Simon, O.M.I. (New York: Herder & Herder, 1964, \$3.50), vi and 141 pp.

A translation of S's *Das Gebet des Herrn*, this work is a study of the theological and devotional significance of the Lord's prayer in the light of current NT studies. The author writes with the two-fold intent of making the prayer understood through the teaching of Christ and of showing the prayer to be a key for the correct understanding of the Lord's teaching.

W. SCHÜTZ, *Das Johannes-Evangelium*, Bibelhilfe für die Gemeinde, NT Reihe 5 (Kassel: J. G. Oncken, 1962, DM 7.80), 151 pp.

An unchanged reprint of one of a collection of popular introductions to the NT books, edited by E. Stange, this handbook provides a translation and verse-by-verse commentary. The chapters divide the Fourth Gospel into three central themes: the way to the many (cc. 1—12), the way into the intimate circle (cc. 13—17), the way to the Father (cc. 18—21).

G. STOB, *Handbook of Bible History*, Book III: *The Gospels. The Story of Jesus the Savior* (Grand Rapids: Eerdmans, 1963, paper \$1.50), 178 pp.

Third in a series of handbooks of which the first two concern the OT, the present work is intended as a text both for children's Bible classes and for adult study groups. Each lesson is similarly structured: (1) Scripture texts are assigned to be read, (2) "a simple, story-type synopsis" of the assigned material is given, (3) the teaching of the story is schematically presented and (4) graded questions on the matter for differing age groups conclude each chapter.

H. THIELICKE, L. GOPPELT AND H.-R. MÜLLER-SCHWEFE, *The Easter Message Today. Three Essays*, trans. S. Attanasio and D. L. Guder (New York—London: Thomas Nelson, 1964, \$2.95), 156 pp.

Three lectures from a seminar on the Easter kerygma, held at the University of Hamburg in 1962, constitute the bulk of this book. Goppelt discusses the Easter kerygma in the NT in the light of historical methods of research; Thielicke examines it in a reflective and systematic way; and Müller-Schwefe analyzes the problems of preaching the Easter event today. A short introduction by M. Barth explains some of the technical vocabulary encountered in the essays.

É. TROCMÉ, *La Formation de l'évangile selon Marc*, Études d'histoire et de philosophie religieuses, No. 57 (Paris: Presses Universitaires de France, 1963, paper 18 F), 233 pp.

The professor of NT at the Protestant Faculty of the University of Strasbourg avers that after all the changes in our attitudes brought about by the research of the form-critics and the work on the Dead Sea Scrolls, the time has come for another look at Mark. After an examination of the written and oral sources of this Gospel and a study of the Markan antipathies toward certain Christians and non-Christians as well as the causes defended by Mark (Jesus as bearer of the gospel, as head of the Church, etc.), he concludes to the existence of a Proto-Mark (cc. 1—13) written by a Greek-speaking Palestinian Christian (probably Philip) around A.D. 50 in Palestinian Caesarea.

E. TRUEBLOOD, *The Humor of Christ* (New York—London: Harper & Row, 1964, \$2.50), 125 pp.

To accept the conventional picture of a Christ who never laughed, claims T, is to misunderstand an important aspect of His method and message. He



attempts to show how effectively Christ used humor, especially irony, in controversy with Herod, the Pharisees, and the priests. In this light, he interprets the Parables of the New Wineskins, the Unjust Servant, and the Talents, as well as the dialogue with the Canaanite woman. Trueblood is professor of philosophy at Earlham College, Richmond, Indiana.

H. VAN DEN BUSSCHE, *Das Vaterunser*, trans. S. Loersch (Mainz: Matthias-Grünwald-Verlag, 1963, DM 7.50), 127 pp.

Written in simple language and from pastoral concern, the Belgian exegete's exposition of the Lord's Prayer as a résumé of the whole Gospel is now available in this German translation. The introductory chapter, besides a discussion of the two forms of the prayer in Matthew and Luke, considers it under the aspects of an Apostles' prayer and a community prayer. Then follows a verse-by-verse explanation. The English translation also appeared in 1963 [cf. *NTA* 7 (3, '63) p. 392].

L. VAN HARTINGSVELD, *Die Eschatologie des Johannesevangeliums. Eine Auseinandersetzung mit Rudolf Bultmann*, Van Gorcum's theologische Bibliotheek, Nr. XXXVI (Assen: van Gorcum, 1962, cloth 16.90 gld., paper 14.50), 271 pp.

The author first studies eschatological expressions in John ("the last day," "this world," etc.) and topics such as judgment, resurrection, eternal life, kingdom and Jesus' promised return. Then in the light of these exegetical foundations and through comparison with other NT writings he approaches the eschatological problem in John. Finally, he examines and criticizes the solutions offered by Bultmann, Stählin, Stauffer and others.

R. S. WALLACE, *Many Things in Parables. The Gospel Miracles. Two Books in One* (Grand Rapids: Eerdmans, 1963, paper \$1.95), 218, 161 pp.

The two expository studies embraced in this new paperback appeared in 1955 and 1960 respectively. In viewing the parables as manifestations of the kingdom, W studies the mystery of the kingdom, the offer and cost of belonging to it and the tragedy of those outside of it. The second book [cf. *NTA* 6 (1, '61) p. 143] blends W's theological study with his own personal insights in a treatment of some of the miracles of the life of Christ. Both volumes are mainly homiletic.

## **EPISTLES—APOCALYPSE**

F. AMIOT, *Lire Saint Paul, Le Verbe fait chair 1* (Paris: Éditions "La Cordelle," 1963, paper 5.70 F), 123 pp.

A general introduction to Paul, this booklet gives the essentials of the general form, literary characteristics, and doctrinal themes of the Pauline corpus. A brief bibliography is appended.

D. G. BARNHOUSE, *God's Covenants, Exposition of Bible Doctrines, Taking the Epistle to the Romans as a Point of Departure*, Vol. 8: Romans 9:1—11:36 (Grand Rapids: Eerdmans, 1963, \$3.50), vii and 176 pp.

Romans 9—11 serve as the basis for volume eight of this series [cf. *NTA* 5 (1, '60) p. 115] by the former radio preacher and editor of *Eternity* magazine. The author presents an exposition of Paul's emphasis on God's fidelity to the

Israelite people with a popular commentary illumined by the total body of Scripture.

C. K. BARRETT, *Reading Through Romans* (London: Epworth, 1963, 10 s. 6 d.), 94 pp.

In a series of chapters originally addressed to a Methodist congregation, B offers his views on some of the common themes in Romans. Because of the nature of the talks, relatively little attention is paid to the more difficult and obscure passages.

K. BARTH, *Der Römerbrief. Unveränderter Nachdruck der ersten Auflage von 1919* (Zurich: EVZ-Verlag, 1963, 34 Sw. fr.), viii and 448 pp.

The original printing of B's revolutionary analysis of Romans numbered only a thousand copies and has been out of print for several decades. Though it was considerably revised for a 1922 edition, the original work is of great importance for the origins of "dialectical theology," and is now available once again in this unaltered reprint. Barth has written a special preface for this edition, recounting the stormy history of the original edition.

F. C. BAUR, *Historisch-kritische Untersuchungen zum Neuen Testament, Ausgewählte Werke in Einzelausgaben, Band 1* (Stuttgart—Bad Cannstatt, Friedrich Frommann Verlag, 1963), xxv and 505 pp.

The works of the founder of the Tübingen School are being re-edited now more than one hundred years after his death. This first volume contains an introduction by E. Käsemann and four articles originally published in the *Tübinger Zeitschrift für Theologie* between 1831 and 1838 (the original pagination is retained). Topics treated include the Christ-party in the Corinthian church, the opposition between Pauline and Petrine Christianity, the purpose and occasion of Romans, and the origin of the episcopacy.

M. H. BOLKESTEIN, *De brieven van Petrus en Judas, De Prediking van het Nieuwe Testament* (Nijkerk: G. F. Callenbach, 1963, 16.50 gld.), 315 pp.

Eleventh in the series of theological commentaries on the NT under the editorship of P. A. van Stempvoort, this volume by a docent at Leiden follows the verse-by-verse format of the preceding contributions. B lists the themes of 1 Peter as the praise of God's deeds, life according to God's call, the Church in the world, the struggling Church, and the life of the community. He sees the central point of Jude as the struggle of the Church against incipient heresies. The volume closes with a brief bibliography and indexes.

W. D. DAVIES, *Paul and Rabbinic Judaism. Some Rabbinic Elements in Pauline Theology*, S. P. C. K. Paperbacks (London: S. P. C. K., 1964, paper 18 s. 6 d.), viii and 392 pp.

Originally published in 1948 and reprinted with additional notes in 1955, this latter edition is now available in handy paperback format at reduced price. Davies lines up his study of rabbinic influences on Paul under these headings: flesh and sin, first and Second Adam, "Nationalism," Paul as preacher to and teacher of the individual, Christ the wisdom of God, the Lord of the Spirit, the death of Jesus, resurrection. Several appendixes treat technical points and are followed by a bibliography, the additional notes of the 1955 edition and the indexes.



A. DE SANTOS OTERO, *Los Evangelios Apócrifos. Colección de textos griegos y latinos, versión crítica, estudios introductorios, comentarios e ilustraciones*, Biblioteca de Autores Cristianos 148 (2nd ed.; Madrid: Editorial Católica, 1963, cloth 125 Ptas., plastic 145), xv and 706 pp., 32 plates.

In the five major sections of this study on the apocryphal gospels, the author provides technical introductions, Greek or Latin text and a Spanish translation. Fragmentary texts (lost, or in papyrus fragments), Nativity apocrypha, Infancy apocrypha, Passion and Resurrection apocrypha, and accounts of Mary's Ascension are treated successively. Critical notes explain the textual readings; bibliographies are provided. No substantial changes have been made since the first edition (1956). For the Gnostic writings from Chenoboskion the reader is referred to Hennecke-Schneemelcher. Extensive indexes and a series of plates (of predominantly medieval MSS illustrations) complete the volume.

O. DIBELIUS, *Obrigkeit* (Stuttgart—Berlin: Kreuz-Verlag, 1963, paper DM 6.80), 142 pp.

In 1959 the Berlin bishop privately published a study of "powers" in Rom 13 and wondered if Luther's term *Obrigkeit* did full justice to the original. His remarks occasioned a considerable flurry of opinion and opposition in Germany. Now he reviews at greater length the text itself in relation to its contemporary philosophical and political background, considers Luther's translation of it and adds some further reflections on Rom 13 in relation to the totalitarian state and the freedom of a Christian.

F. C. FENSHAM, *Die Brief aan die Hebreërs* (Capetown—Pretoria: N. G. Kerk-Uitgewers, 1962, 1.50 S. A. Rand), xv and 191 pp.

Primarily intended for South African Christians, Fensham's Afrikaans commentary on Hebrews is one of a series of NT expositions. The introductory pages discuss the title, addressees, date, origin and message of the letter; there follows a verse-by-verse commentary.

G. FITZER, "*Das Weib schweige in der Gemeinde.*" *Über den unpaulinischen Charakter der mulier-taceat-Verse in 1. Korinther 14*, Theologische Existenz Heute, N.F. 110 (Munich: Chr. Kaiser Verlag, 1963, paper DM 3.20), 40 pp.

Fitzer aims to prove on textual, literary, historical and theological grounds that 1 Cor 14:34-35 do not stem from Paul, but have been added to the text. He traces their origin to the attitude toward women expressed in 1 Tim 2:11-15 and dates the insertion to the first half of the second century.

G. FRIEDRICH, *Amt und Lebensführung. Eine Auslegung von 2. Kor. 6, 1-10*, Biblische Studien 39 (Neukirchen-Vluyn: Neukirchener-Verlag, 1963, paper DM 4.20), 61 pp.

To examine 2 Cor 6:1-10, F sets it in the context of the various fragments which comprise this epistle and then studies Paul's opponents and their charges against him. The central section of the booklet is devoted to a translation and verse-by-verse commentary on the hymnic pericope. A concluding chapter points out that Paul's song is the standard by which apostle, pastor and Church member are to judge their lives as Christians.

J. M. GETTYS, *How to Study the Revelation*, How to Study the Bible Series (Rev. ed.; Richmond, Va.: John Knox Press, 1963, paper \$2.00), 117 pp.

The author has re-edited one of his practical NT study guides by providing it with a new format and discussion questions, while also including the pertinent

discoveries made since the first edition which appeared over 15 years ago. There are frequent summaries, outlines, charts, etc.

D. GUTHRIE, *Epistles from Prison. Philippians, Ephesians, Colossians, Philemon*, Bible Guides, No. 19 (New York—Nashville, Tenn.: Abingdon Press, 1964, paper \$1.00; London: Lutterworth), 95 pp.

The plan, purpose and a thematic exposition of each of the Captivity Epistles is given by the author, lecturer on NT at the London Bible College. He attributes the dynamism and continued relevance of these letters to God's inspiration and Paul's ability to preach Christ in all circumstances.

J. KNOX, *Chapters in a Life of Paul* (New York—Nashville, Tenn.: Abingdon Press, 1964, paper \$1.25), 168 pp.

In treating a few of the questions that naturally arise in a study of the life of Paul, K discusses primary and secondary sources, the factual account of Paul's career and some aspects of his spiritual doctrine, with less attention paid to the historical and sociological background. The original edition of this paperback reprint appeared in 1950.

E. KRAJEWSKI, *Geistesgaben. Eine Bibelarbeit über 1. Korinther 12—14* (Kassel: J. G. Oncken, 1963, paper DM 2), 64 pp.

To counter the excesses connected with certain Pentecostal groups, R prefaces his work with excerpts from the *Berliner Erklärung* which sought to temper such movements in Germany in 1909. The body of the volume consists of a verse-by-verse treatment of the three chapters of 1 Corinthians which Paul devotes to extraordinary spiritual gifts. Some of the material originally appeared during 1961 in the Kassel periodical *Die Gemeinde*.

O. KUSS, *La Lettera ai Romani*, trans. F. Montagnini (Brescia: Editrice Morcelliana, 1962, 4,000 Lire), 518 pp.

Kuss' commentary on Rom 1—6, first published in Germany in 1957 (Regensburg: Pustet), now appears in an Italian translation. A brief bibliography is appended to each of the 17 extensive notes interspersed throughout the volume. The second volume of the original (1959), covering Rom 6:11—8:19 will appear soon in Italian and will include an introduction and indexes.

*Prayers from Saint Paul*, ed. P. Hilsdale (New York: Sheed & Ward, 1964, \$4.50), xv and 238 pp.

Using the RSV text, the compiler of this collection has taken the most important passages from Paul's epistles and cast them into the form of prayers so that Paul is shown as talking to God rather than writing about Him. The volume includes three indexes which classify the prayers by topics and by their appropriateness for various occasions. Hilsdale is a Jesuit professor of theology at Loyola University, Los Angeles.

*The Second Epistle of Paul the Apostle to the Corinthians and the Epistles to Timothy, Titus and Philemon*, trans. T. A. Smail, Calvin's Commentaries (Edinburgh—London: Oliver & Boyd, 1964, 30 s.), vi and 410 pp.

One of a series of new translations of a classic Reformation source-work under the editorship of D. W. and T. F. Torrance, this volume offers the integral text of each epistle (RV) and Calvin's detailed remarks on each verse. The translation also includes the dedicatory letters which Calvin prefixed to



each commentary, plus a short bibliography of the chief editions of his commentaries. This edition is indexed.

*The Tyndale New Testament Commentaries*, ed. R. V. G. Tasker (Grand Rapids: Eerdmans, 1963, \$3.00 each).

6. F. F. BRUCE, *The Epistle of Paul to the Romans. An Introduction and Commentary*, 288 pp.

10. F. FOULKES, *The Epistle of Paul to the Ephesians. An Introduction and Commentary*, 182 pp.

Bruce sees Romans as written to Roman Christians in preparation for Paul's visit to the city, but also notes that copies were made and sent to other churches. Foulkes defends the Pauline authorship of Ephesians and suggests that it was originally a general letter not concerned with specific doctrinal or practical problems. Both volumes offer a verse-by-verse exposition and commentary based on the AV.

A. VANHOYE, S.J., *Traduction structurée de l'Épître aux Hébreux* (Rome: Pontifical Biblical Institute, 1963, paper 500 Lire or \$.85), 39 pp.

The translation is to aid in following the argument of V's *La Structure littéraire de l'Épître aux Hébreux* [cf. NTA 8 (1, '63) p. 156] or in reading the epistle as he has elucidated it. The typographical presentation (italics, capitals, paragraphing, etc.) calls attention to some of the author's principal criteria: announcement of subject, catch-words, literary genre, and inclusions.

M. ZERWICK, S.J., *Der Brief an die Kolosser. Der Brief an die Epheser*, Kleiner Kommentar NT 10 (Stuttgart: Katholisches Bibelwerk, 1963, paper DM 2.80), 68 pp.

The editor of *VerbDom* offers brief introductions to the two epistles and also a verse-by-verse commentary. In treating Colossians he stresses the state of the Church at Colossae, while in commenting on Ephesians he is careful to point out parallels to Colossians and Philemon and their force in establishing Pauline authorship.

### BIBLICAL THEOLOGY

W. ANDERSEN, *Der Gesetzesbegriff in der gegenwärtigen theologischen Diskussion. Überlegungen zu G. Ebeling*, Theologische Existenz Heute, N.F. 108 (Munich: Chr. Kaiser Verlag, 1963, paper DM 4), 55 pp.

Reflecting on the relation of law and gospel as interpreted by Ebeling, Andersen points out how Ebeling disagrees with Barth and follows Luther.

E. BAKER, *The Neglected Factor. The ethical element in the Gospel* (New York—Nashville, Tenn.: Abingdon Press, 1963, \$2.25), ix and 100 pp.

With the intention of refuting the modern tendency to separate religion from morality, the author contends that the two are distinct but inseparable principles. He supports his position by an explanation of the Beatitudes. The text was originally delivered as the Cato Lecture of 1963 in Australia.

W. BARCLAY, *Turning to God: A Study of Conversion in the Book of Acts and Today* (Philadelphia: Westminster Press, 1964, \$2.50), 103 pp.

Re-examining the scriptural concept of conversion in its context in Acts, B indicates its primacy in preaching and in apologetics, its nuances of witness and commitment and the need for this type of conversion in the contemporary world.

D. BARTHÉLEMY, O.P., *Dieu et son image. Ébauche d'une théologie biblique* (Paris: Cerf, 1963, paper 10.50 F), 253 pp.

A Fribourg Dominican, already known for his work on Qumran, here outlines a biblical theology. He concentrates on the OT, but frequently refers to the NT, and within the framework of revelation and redemption gives a number of theological aspects of the Bible: a God who chooses; dependence of people and individuals on God; idols and theophanies; jealous God and betrayed husband; the breath of the living God. The material first appeared in a series of articles in *VieSpir* from 1961 through 1963.

G. BAUMBACH, *Das Verständnis des Bösen in den synoptischen Evangelien*, Theologische Arbeiten XIX (Berlin: Evangelische Verlagsanstalt, 1963, DM 14.80), 236 pp.

This dissertation, accepted in 1961 at Humboldt University in Berlin, employs the method of redaction-criticism to study the concept of evil in each of the Synoptics. The author investigates the use of *ponēros*, *kakos* and *hamartōlos* in each Gospel and then examines sin, Satan and demons, and the place of evil in the theology of each. Notes and indexes follow the text.

H. BERKHOF, *Der Sinn der Geschichte: Christus*, trans. G. Dedeke (Göttingen—Zurich: Vandenhoeck & Ruprecht, 1962, paper DM 16.80), 256 pp.

Translated from the third edition (1959) of the Dutch original, this monograph treats the same basic subject (history and eschatology) as did Bultmann in his 1957 Gifford Lectures at Edinburgh. Berkhof, however, arrives at quite another conclusion: not only the individual's destiny, but indeed the history of the whole world is fulfilled in the reign of Christ. Professor of theology at the University of Leiden, B intends his book for theologians as well as for people with a general education.

J. BONSIRVEN, S.J., *Theology of the New Testament*, trans. S. F. L. Tye (Westminster, Md.: Newman, 1963, \$9.75), xxiv and 413 pp.

Originally published in 1951 (Paris: Aubier), B's NT theology divides the material under four major headings: (1) Jesus Christ: the testimony of the Gospels on the only Son of God, the kingdom (its preparation, obligations and consummation), faith, life and death. (2) Primitive Christianity: the beliefs (Christology and pneumatology), structure, religious life and problems of the early Church from Acts. (3) St. Paul: Trinity, mediation of Christ through grace and Church. (4) The growing Christian communities: emergence of theology, soteriology, apologetics, eschatology from James, Hebrews, etc. No changes or adaptations from the original are apparent in this English version.

L. BOUYER, *The Spirituality of the New Testament and the Fathers*, trans. M. P. Ryan, History of Christian Spirituality I (New York—Rome: Desclee, 1964, \$9.50), xix and 541 pp.

The Paris Oratorian, professor of spiritual theology at the Institut Catholique, traces the history of Christian spirituality from its Jewish origins down through St. Benedict to the present in order to bring to light "the integral witness of tradition and of Christian experience to the whole concrete reality of 'life in Christ Jesus'." The first part examines the teaching and influence of Jesus, the primitive Church, Paul, and the NT writings. The second half studies areas such as martyrdom, gnosis, patristic exegesis, and the beginnings and early development of monasticism. The second volume will continue the survey,



beginning with Gregory the Great. This first volume appeared originally in French in 1960.

J. CORBON, *L'expérience chrétienne dans la Bible*, Cahiers de la Pierre-qui-Vire 21 (Bruges: Desclée de Brouwer, 1963, paper 165 Bel. fr.), 248 pp., 4 illustrations.

To show Christians a way of nourishing their spiritual life by contact with God's word, C recommends that we recognize the Bible's unity in Christ. He treats the themes of creation, living, dying and love—the liturgy of life. Throughout, he sees OT and NT events as archetypes for the life of each Christian and for the whole Church.

O. CULLMANN, *Christ and Time. The Primitive Christian Conception of Time and History*, trans. F. V. Filson (3rd rev. ed.; Philadelphia: Westminster Press, 1964, \$5.50), xvi and 253 pp.

In a lengthy introductory chapter, written expressly for this new revision of his controversial work, C takes up the objections of Bultmann and the post-Bultmannians (especially H. Conzelmann), of the Barthians and the Roman Catholics, and of J. Barr in *Biblical Words for Time* (1962). Misunderstandings have urged him to revise extensively his chapter on "God's Lordship over Time" in order to clarify his position on Judaic and Christian divisions of time. Other incidental revisions have been incorporated into this edition in order to indicate more clearly his position on redemptive-history.

J. DANIELOU, *Die Sendung der Engel*, trans. W. Dittrich, O.S.B., Reihe Wort und Antwort 30 (Salzburg: Otto Müller Verlag, 1963, 69 Ö. Sch.), 152 pp.

The author presents the patristic interpretation of the biblical passages dealing with angels under such headings as: angels and the Law, angels and the birth of Christ, angels and the Ascension. Other chapters consider the relation of angels to the Church, the spiritual life, death, the parousia, etc. The book is a translation of *Les anges et leur mission d'après les Pères de l'Église* (1951) and includes an index of biblical citations.

D. G. DAWE, *The Form of a Servant. A Historical Analysis of the Kenotic Motif* (Philadelphia: Westminster Press, 1963, \$4.50), 218 pp.

Beginning with Phil 2:5-11, the *locus classicus* for the kenotic tradition of God's self-emptying, D traces historically the different understandings of this belief. Chronologically from the NT writings, through the Hellenistic patristic periods, the Reformation and down to contemporary theology, the volume surveys the development of theological understanding concerning the divine-human being and His consciousness. The author is assistant professor of religion at Macalester College, St. Paul, Minnesota.

XIX *Semana Bíblica Española* (19-24 Septb. 1958). *Concepto de la Iglesia en el Nuevo Testamento. Otros Estudios* (Madrid: C. S. I. C., Librería Científica Medinaceli, 1962, paper 210 Ptas.), 363 pp.

The major papers delivered at this Spanish congress centered on the concept of the Church in the NT: J. M. Casciaro Ramírez, on the people of God in Matthew; L. Turrado y Turrado, on the Church in Acts; L. Arnaldich, on the influence of Qumran on the primitive Jerusalem community; J. Alonso Díaz, on the development of an ecclesiology in the Pauline corpus; J. M. González Ruiz, on "Extra Ecclesiam nulla salus" in the light of Pauline theology. Several additional papers discuss marginal problems such as hagiography and exegesis (P. Luis Suárez), Messianic prophecies (M. García Cordero), circumcision

and baptism (A. Colunga), Gospel parables (T. Antolín) and benediction formulas in the NT (S. Bartina). A detailed analytical index is provided.

G. DELLING, *Die Taufe im Neuen Testament* (Berlin: Evangelische Verlagsgesellschaft, 1963, paper DM 9.80), 165 pp.

After discussing ceremonial washings in pagan and Jewish cultures, the author of *Die Zueignung des Heils in der Taufe* [cf. *NTA* 7 (1, '62) p. 145] treats John's baptism and early Christian baptism. He then traces the topic through the NT writings and notes special expressions connected with baptism. Finally, he appends a chapter on infant baptism in the early Church.

O. DE SPINETOLI, *Maria nella Bibbia*, *Lecture della Rivista "Bibbia e Oriente"* 3 (Milan: Bibbia e Oriente, 1963, paper 950 Lire), 206 pp.

Avoiding detailed exegesis, a Franciscan biblical scholar offers the results of recent biblical research on Mary. Commencing with several OT prefigurations of Mary, he then considers some principle NT Marian texts (Lk 1:28; 1:45; 1:48; 2:35; Jn 2:3; 19:25; Apoc 12:1 and finally Acts 1:14) in order to emphasize the biblical revelation of Mary's human traits, sometimes minimized in theology and popular devotion.

G. EBELING, *Word and Faith*, trans. J. W. Leitch (Philadelphia: Fortress Press, 1963, \$6.25), 442 pp.

The collected papers of the Zurich professor [cf. *NTA* 5 (2, '61) p. 249] are now translated into English. In the preface to this edition E briefly states his own position which is the unifying element of the 18 papers: to confront the theology of the Reformers with the modern understanding of reality. Hence the emphasis on the hermeneutic task and the tension between theology and proclamation. Arranged chronologically, the chapters treat biblical theology, theology and reality, Jesus and faith, the historical Jesus and Christology, the Word of God and hermeneutics, etc.

*The Eucharist in the New Testament. A Symposium*, trans. E. M. Stewart (Baltimore—Dublin: Helicon, 1964, \$3.50), 160 pp.

In 1957 *LumVie* devoted an issue to a consideration of the Eucharist which is now in this English translation. All of the articles were abstracted in *NTA*: J. Delorme on the Last Supper and the Pasch in the NT [cf. § 2-16], P. Benoit on the accounts of the Institution [§§ 1-257; 2-119], J. Dupont on the meal at Emmaus [§ 2-58], M.-É. Boismard on the Pauline account [§ 2-90] and D. Mollat on John 6 [§ 2-73].

*Facet Books, Biblical Series* (Philadelphia: Fortress Press, 1964)

6. C. K. BARRETT, *Biblical Problems and Biblical Preaching* (paper \$.85), xii and 52 pp.
7. C. WESTERMANN, *The Genesis Accounts of Creation*, trans. N. E. Wagner (paper \$.75), vii and 40 pp.
8. J. JEREMIAS, *The Lord's Prayer*, trans. J. Reumann (paper \$.75), xvii and 37 pp.
9. T. W. MANSON, *Only to the House of Israel? Jesus and the Non-Jews* (paper \$.75), xiv and 27 pp.
10. E. STAUFFER, *Jesus and the Wilderness Community at Qumran*, trans. H. Spalteholz (paper \$.75), xiv and 37 pp.

Five more monographs of theological and scriptural interest are now available in this series [cf. *NTA* 8 (2, '64) p. 298]. Barrett ponders the relations



and tensions between biblical scholarship and the preacher's task. Jeremias' investigation of the Our Father lays stress on its background (e.g., the invocation *abba*) and meaning. Manson questions Jesus' relation to the Gentiles in view of Mt 10:5-6 and 15:24. Stauffer seeks to determine in what sense the Qumran community can be called the "spiritual home" of Jesus and Christianity.

B. GÄRTNER, *Das Amt, der Mann und die Frau im Neuen Testament*, trans. G. Stoll (Ergersheim: In Signo Crucis, 1963, paper DM 1), 32 pp.

The place of woman in the Church is here investigated, on the basis of Pauline theology, and G concludes that, though women cannot undertake those tasks belonging to the role of Christ Himself, they may indeed be gifted with charismata from the Holy Spirit and thus may be called to function in and for the Church.

F. HAHN, *Das Verständnis der Mission im Neuen Testament*, Wissenschaftliche Monographien zum Alten und Neuen Testament 13 (Neukirchen-Vluyn: Neukirchener-Verlag, 1963, cloth DM 17.50, paper 14.50), 168 pp.

This *Habilitationsschrift*, accepted at the University of Heidelberg, traces through the NT the much disputed concept of mission. Hahn first examines Jesus' attitude toward the Gentiles and then "mission" in the early Church. To investigate the theme in the NT writings, he adopts as his order: Paul, the Synoptics, Acts, the Pauline and Johannine traditions. Throughout, the questions of mission to the Gentiles and of Church unity recur.

W. J. HARRINGTON, O.P., *The Bible on Marriage* (Dublin: Dominican Publications, 1963), 38 pp.

In a brief description for laymen, H intends to stress the positive aspects of marriage by tracing the customs of Israel, as well as by showing that marriage was used as an image for Yahweh's love of Israel and for Christ's union with His Church.

J. HUGUET, *L'Unité de la vie spirituelle et de la vie apostolique d'après Saint Paul*, Sacerdoce et Laïcat (Paris: Éditions Ouvrières, 1963, paper 4.50 F), 108 pp.

In the life of St. Paul the author finds a solution to the difficulty of living the apostolic life. This difficulty arises from trying to maintain an equilibrium between solitude and presence, God and man, prayer and action, i.e., between the demands of the spiritual life as contrasted with those of the apostolic life. Numerous Pauline texts are adduced to solve this dilemma.

J. A. JUNGSMANN, S.J., *Glaubensverkündigung im Lichte der Frohbotschaft* (Innsbruck—Munich: Tyrolia-Verlag, 1963, 88 Ö. Sch. or DM 14.80), 187 pp.

After a quarter-century of labor to give new meaning and force to the proclamation of faith, especially through the Church's total ritual activity, the Innsbruck professor takes a further look at the continuing proclamation of Christ through word and sacrament, particularly in view of some emphases of Vatican II. From the roots of faith in Christ through chapters on the kerygma, Christocentrism, Marian devotion, grace, Eucharist, etc., J leads the reader to a full picture of the Church as a praying people.

R. H. KING, *The Omission of the Holy Spirit from Reinhold Niebuhr's Theology* (New York: Philosophical Library, 1964, \$5.75), 209 pp.

The head of the Bible Department of Northfield School, Mass., criticizes Niebuhr's science-oriented approach for its inability to admit the miraculous,

the Holy Spirit, a true incarnation and a genuine, post-Resurrection existence. Some of the material was originally published in *ChristCent*. The author finds N's position inconsonant with many points of NT theology, and she demands a more honest attempt to harmonize 20th-century thought with biblical language. Three appendixes aim to demonstrate systematically some inconsistencies in N's approach.

R. E. KNUDSEN, *Theology in the New Testament. A basis for Christian Faith* (Valley Forge, Pa.—Los Angeles: Judson Press, 1964, \$6.95), 442 pp.

The professor of NT literature and interpretation at the Berkeley Baptist Divinity School, California, presents a theology centered on the NT and "germane to the basic doctrines of the church," which he hopes will help the Church in interpreting Christianity to this generation. Beginning with his understanding of revelation and inspiration, he goes on to study God, Jesus, the Holy Spirit, the Trinity, man, sin, salvation, the Church and eschatology. For each chapter he supplies an outline and extensive bibliography.

L. LEGRAND, M.E.P., *La virginité dans la Bible*, *Lectio Divina* 39 (Paris: Cerf, 1964, paper 9 F), 160 pp.

Legrand's collection of articles on the witness of celibacy and virginity [cf. §§ 6-260; 6-754; 7-298] is here presented in a French version, which includes all the material of the English original [cf. *NTA* 8 (1, '63) p. 160].

V. H. NEUFELD, *The Earliest Christian Confessions*, *New Testament Tools and Studies*, Vol. V (Leiden: Brill, 1963, 20 gld.), xiii and 166 pp.

Form-critical analyses of the NT literature have concentrated largely on kerygma, didache, liturgical prayers. The author, while at work at Princeton Theological Seminary, expanded this method of research to the primitive Christian *homologia* (creedal confessions). After a lexical study of *homologia* and a comparison with the contemporary Jewish counterpart (*shema'*), he discusses their function and contents. The basic pattern of the *homologia* is found to include: (1) a naming of Jesus and (2) an ascription to Him of an important title. Individual chapters analyze the presence of these succinct expressions of Christian faith in the Pauline corpus, John, Synoptics-Acts and the other NT writings. An eight-page bibliography and indexes are provided.

J. M. NIELEN, *Gebet und Gottesdienst im Neuen Testament. Eine Studie zur biblischen Liturgie und Ethik* (New York—Freiburg: Herder & Herder, 1963, \$9.50 or DM 28.80), xxiv and 356 pp.

Limiting himself to the NT period, the German Catholic scholar seeks to grasp the essential aspects of early Christian prayer and to show its communal and liturgical orientations. Part One treats Jesus' teaching on worship, influence of Jewish and pagan cult forms, and early Christian worship as seen in the NT. Part Two deals with the forms of Christian worship and touches upon special topics such as prophecy, psalms and the Eucharistic meal. Fifteen pages of general bibliography precede the study and the whole is indexed.

R. POELMAN, *Times of Grace. The Sign of Forty in the Bible*, trans. D. P. Farina (New York: Herder & Herder, 1964, \$3.95), 189 pp.

As an introduction for English-speaking readers to biblical typology based on the principles of modern interpretation, the publishers have prepared P's *Le signe biblique des quarante jours* [cf. *NTA* 7 (1, '62) p. 147]. Of special NT relevance are chapters on Jesus' great fast and the post-Resurrection period. J. L. McKenzie, S.J., contributes a brief introduction.



Q. QUESNELL, S.J., *This Good News. An Introduction to the Catholic Theology of the New Testament*, Impact Books (Milwaukee: Bruce, 1964, \$4.50), xiv and 224 pp.

In attempting a general introduction to the field of biblical theology for the nonprofessional, Q divides his material into four sections which treat of the word (1) in the preaching: the nature of kerygma, prophecy, etc.; (2) in the teaching: notions of repentance, faith, baptism, suffering, love, etc.; (3) in the Word incarnate: the nature of a Gospel, specifically Mark; and (4) in the body of Christ: development of doctrine. Since the author sees the goal of biblical theology as already present in Catholic teaching, he has not hesitated to draw upon this source to fill in lacunae or to use it for clarification of points about which biblical theologians disagree.

A. RICHARDSON, *History, Sacred and Profane. The Bampton Lectures for 1962* (Philadelphia: Westminster Press, 1964, \$5.00), 328 pp.

Consideration of "whether man's understanding of himself as a being in history possesses a significance beyond anything that might be discerned through his being in nature" leads the author to the Hebraic and Greek roots of the medieval world-view which was dissolved in the Age of Reason. The 19th-century reactions to rationalism and the search for scientific verification led to Tillich, Barth, Brunner and Bultmann and most recently to the existentialist hermeneutic. All these threads are treated by Richardson, who then takes up the question of history and the miraculous, faith and history, and the witness of history.

O. RODENBERG, *Der Sohn. Beiträge zum theologischen Gespräch der Gegenwart* (Wuppertal: R. Brockhaus Verlag, 1963, paper DM 5.80), 103 pp.

Envisioned as a continuation of *Um die Wahrheit der Heiligen Schrift* [cf. *NTA* 8 (2, '64) p. 282], this book discusses two basic Christian beliefs in the light of existential theology and Lutheran tradition: (1) the virgin birth (Christology) and (2) the knowledge of the Son (the doctrine of justification).

L. SABOURIN, S.J., *Les noms et les titres de Jésus. Thèmes de Théologie Biblique* (Bruges: Desclée de Brouwer, 1963, paper 195 Bel. fr.), 327 pp.

Since the biblical mentality sees the name as representing and expressing the person designated, the author of *Rédemption sacrificielle* [cf. *NTA* 6 (2, '62) p. 277] feels his study of about 50 titles of Jesus will aid in clarifying NT Christology. He first examines the names: Jesus, Son of Mary, Son of Joseph, Master. Then he treats the titles under several groupings: simple Messianic, *messianiques communautaires*, soteriological and Christological. Closing chapters on God and Amen precede the indexes.

*The Saviour God. Comparative Studies in the Concept of Salvation, presented to Edwin Oliver James by Colleagues and Friends*, ed. S. G. F. Brandon (Manchester: Manchester University Press, 1963, 37 s. 6 d.), xxii and 242 pp., photo.

This collection of soteriological studies includes articles by S. G. F. Brandon on the ritual technique of salvation in the ancient Near East, A. Brelich on polytheism and soteriology, F. F. Bruce on the meaning and OT background of "our God and Saviour," M. Simon on NT soteriology and G. Widengren on baptism and enthronement in some Jewish-Christian Gnostic texts (the *Naassene Sermon* and Justin's *Book of Baruch*). A life and bibliography of E. O. James are included.

R. SCHNACKENBURG, *Neutestamentliche Theologie. Der Stand der Forschung*, Biblische Handbibliothek, Band I (Munich: Kösel-Verlag, 1963, paper DM 9.50), 159 pp.

The Würzburg professor of the NT has translated and brought up to date his survey of present-day NT research which first appeared in French [cf. *NTA* 6 (3, '62) p. 424] and then in English [8 (1, '63) p. 161]. Changes and revisions are especially apparent in the chapters on the preaching and teaching of Jesus according to the Synoptics and in the treatment of the theologies of the individual Synoptics.

*The Second Coming*, compiled by H. L. Eddleman (Nashville, Tenn.: Broadman Press, 1963, \$2.75), x and 112 pp.

Written by pastors, editors, preachers, professors and laymen, these nine essays present the personal convictions of their authors on the meaning of the *eschaton* in an age anxious over nuclear war and possible annihilation.

F. VARILLON, *Announcing Christ. Through Scripture to the Church*, trans. S. Deacon and J. Nicholson (Westminster, Md.: Newman, 1964, \$6.95), 503 pp.

First published under the title *Éléments de doctrine Chrétienne* (Paris: Éditions de l'Épi, 1960), this work presents a historical and Christ-centered synthesis of the Church's teaching, following the kerygmatic method of Acts and Paul. The author approaches doctrine through the history of salvation found in the OT and the NT and continued in the Church and its sacraments. A final chapter deals with the end of man and judgment.

S. VITALINI, *La nozione d'accoglienza nel Nuovo Testamento*, Studia Friburgensia, N.S. 35 (Fribourg: Edizioni Universitarie, 1963, paper 12 Sw. fr.), 109 pp.

According to V's thesis, the true overtones of *accogliere* (*dechomai* or *lambanō*) in NT usage are not well expressed by the translation "to receive." Central to his work is an analysis of man's *accoglienza* of the Lord, apostles, brethren, kingdom, word, light, and the Spirit. Though adhering strictly to the NT text itself, the author tries to steer a course between purely philological analysis and artificial construction.

H. F. VON CAMPENHAUSEN, *Kirchliches Amt und geistliche Vollmacht in den ersten drei Jahrhunderten*, Beiträge zur historischen Theologie 14 (2nd ed.; Tübingen: Mohr-Siebeck, 1963, cloth DM 39, paper 35), x and 339 pp.

Commencing with an examination of *dynamis* and *exousia* in the words and deeds of Jesus and the meaning and nature of "apostle," the Heidelberg Church historian then considers the relations between power and freedom in the early Church in general (especially in Paul's correspondence) and in the individual communities. He next traces the development of thought and practice concerning power through the earliest Fathers, describes the dispute in the West over penance, and presents the views of Origen and Cyprian in whose works the opposing views of ecclesiastical office were already fixed. The work was originally published in 1952 and the present edition is essentially unchanged.

E. H. WAHLSTROM, *God who Redeems. Perspectives in Biblical Theology* (Philadelphia: Muhlenberg Press, 1962, \$4.00), x and 198 pp.

An instructor at Pacific Lutheran Seminary, W offers a personal synthesis of the major events of salvation-history as a norm and guide for those who approach the Bible. The principal emphases are on seven decisive saving events, prophecy and fulfillment, the Christ-event, and law.



J. W. C. WAND, *The Atonement*, Seraph Books (London: S. P. C. K., 1963, paper 4 s.; New York: Seabury Press), v and 89 pp.

After a short introduction on the OT background and a few general observations to aid in understanding the various theological positions on the atonement, W investigates the following theories: the example of love, the idea of victory, substitution, transaction, satisfaction, vicarious penitence and mystical union. The author is the editor of *ChurchQuartRev*.

D. WIEDERKEHR, O.F.M.CAP., *Die Theologie der Berufung in den Paulusbriefen*, Studia Friburgensia, N.F. 36 (Fribourg: Universitätsverlag, 1963, paper 26 Sw. fr.), xvi and 292 pp.

The author commences his dissertation with a brief examination of *kalein* as a central concept in the personal structure of salvation-history in the OT (especially in Deutero-Isaiah), Qumran literature, the Synoptics and Acts. The heart of the study is an analysis of 26 instances of "vocation" in the Pauline literature, each instance studied for its translation, context, interpretation and consequences. He then synthesizes this exegesis into a theology of vocation and devotes a final chapter to a consideration of the origin and development of the Pauline theology of vocation. Supplementary pages give a résumé of the thesis and a brief look at the significance of the data.

S. F. WINWARD, *Wer glaubt und getauft wird. Betrachtungen über neutestamentlichen Tauftexte*, trans. W. Grün (Kassel: J. G. Oncken, 1962, paper DM 2), 63 pp.

The author gathers all the NT quotations on baptism, adds to each a short paragraph of exegesis and questions for reflection. The 28 brief sections may be used in preparation for the reception of baptism. The original English version was titled: *The New Testament Teaching on Baptism*.

## THE WORLD OF THE NEW TESTAMENT

A. H. ARMSTRONG AND R. A. MARKUS, *Christian Faith and Greek Philosophy* (New York: Sheed & Ward, 1964, \$3.50), ix and 162 pp.

The authors have revised ten lectures sponsored by the Extra-Mural Department of the University of Liverpool on the "intellectual dialogue" between Greek thought and nascent Christianity during the early centuries of the Christian era (but including also Aquinas' use of Aristotle). In the first half, Armstrong examines creation and the material universe, God's transcendence and the role of man; Markus continues the discussion with an investigation of knowledge, love, conduct, time and faith.

G. T. ARMSTRONG, *Die Genesis in der Alten Kirche. Die drei Kirchenväter, Beiträge zur Geschichte der biblischen Hermeneutik* 4 (Tübingen: Mohr-Siebeck, 1962, cloth DM 24, paper 20), x and 157 pp.

In this doctoral dissertation submitted to the theological faculty of the University of Heidelberg in 1961 and now published in the series edited by O. Cullmann, E. Käseman, et al., the author examines the main apologetic, polemic and dogmatic works of Justin, Irenaeus and Tertullian and analyzes their exegesis in view of the theological and historical context of the second and third centuries (e.g., Justin's dispute with the Jews and Irenaeus' with Gnostic dualism). He presents the hermeneutical principles of each and gives special attention to

Tertullian's frequently used proof "a primordio." Bibliography and Scripture index are included.

K. BAUS, *Von der Urgemeinde zur frühchristlichen Grosskirche*, Handbuch der Kirchengeschichte, Band I (New York—Freiburg: Herder & Herder, 1963, \$17.50), xii and 498 pp.

The successor of T. Klauser at Bonn introduces this new multi-volume handbook with a study of Church history up to the time of Constantine. Lengthy bibliographies precede each chapter. Of particular significance to NT study are the opening sections on Jewish Christianity and Christianity in the pagan world. H. Jedin, the general editor, contributes in this volume a 55-page foreword to the whole series. The general bibliography of the first two volumes is also found in this volume.

G. G. BLUM, *Tradition und Sukzession. Studien zum Normbegriff des Apostolischen von Paulus bis Irenäus*, Arbeiten zur Geschichte und Theologie des Luthertums, Band IX (Berlin—Hamburg: Lutherisches Verlagshaus, 1963, paper DM 25.80), 259 pp.

In his dissertation, accepted at Marburg in 1960, B synthesizes the early historical data to obtain a clearer concept of apostolicity and so aid ecumenical dialogue. He first examines the Christian sense of the term "apostle" and its use in Paul and Luke especially. Then he traces the development through the Apostolic Fathers, the 2nd-century heretical writings, and Irenaeus, concluding that the word "apostolic" was an interpretation of the authenticity of revelation.

J. BONSIIVEN, S.J., *Palestinian Judaism in the Time of Jesus Christ*, trans. W. Wolf (New York: Holt, Rinehart & Winston, 1964, \$5.50), xvi and 271 pp.

A translation of the abridged French edition of 1950 (Paris: Beauchesne), this volume studies the religious doctrines of Palestinian Judaism from the OT and NT sources, Philo, Josephus, rabbinical writings, apocrypha, inscriptions and opinions of ancient authors. The treatment is divided into the following headings: God, angels, the people of God, the Torah, general ethics, religious life, special ethics, life after death, Messianism and general eschatology. The book ends with a selected bibliography.

B. BOTTE, O.S.B., *La Tradition apostolique de Saint Hippolyte*, Liturgiewissenschaftliche Quellen und Forschungen, Heft 39 (Münster: Aschendorff, 1963, paper DM 24), xlv and 112 pp.

To reconstruct Hippolytus' *Apostolic Tradition*, the Belgian Benedictine has applied the rules of textual criticism to the oldest versions. After discussing these and other problems (discovery, sources, structure) in his 35-page introduction, he reproduces the Latin MS as faithfully as possible and translates into Latin the Sahidic version, indicating the variants from the Arabic and Ethiopian versions. On facing pages he provides a French translation and notes.

M. BOYS, *Life in the Time of Jesus* (London: University of London Press, 1963, cloth 8 s., paper 6 s. 6 d.), 175 pp., illustrated.

Miss Boys' description of religious, civil, public and private life in Palestine at the time of Jesus is designed as background reading for Gospel study by students of 11—15 years. Each chapter contains a graphic narrative section, further explanations of points mentioned in the narrative and questions and suggestions for further study. Maps, diagrams, line drawings and photographs enliven the text.



M. P. BROWN, *The Authentic Writings of Ignatius. A study of linguistic criteria*, Duke Studies in Religion II (Durham, N.C.: Duke University Press, 1963, \$7.50), xv and 159 pp.

To test the validity of some linguistic and stylistic principles of text analysis often employed in NT research to determine the genuineness of a writing, Brown studies the Ignatian Corpus for such features as vocabulary, sentence structure and figures of speech and then compares his results with the commonly accepted division of genuine and Pseudo-Ignatian letters. He concludes that examination of the diction of a text is a valid criterion; but the several stylistic criteria (proper and improper prepositions, conjunctive particles, subordinate clauses, circumstantial participles and articular infinitives) are of varying validity as principles for deciding whether a document is genuine or spurious.

W. H. BROWNLEE, *The Meaning of the Qumrân Scrolls for the Bible with Special Attention to the Book of Isaiah* (New York: Oxford University Press, 1964, \$7.50), xxi and 309 pp.

Although the OT is B's major concern and seven of his thirteen chapters treat the Isaiah Scroll, he includes chapters on the meaning of the scrolls for the NT and on the uniqueness of Christ. Also, in appendixes, he discusses among other topics Christian prophets, the Wonderful Counselor and the Virgin Mother. The volume incorporates material from B's Richard Lectures delivered at the University of Virginia in 1958. He is at present professor of religion at Claremont Graduate School, California.

J. DANIELOU, *Liturgie und Bibel. Die Symbolik der Sakramente bei den Kirchenvätern*, trans. L. Kuntz, O.S.B. (Munich: Kösel-Verlag, 1963, DM 24.50), 398 pp.

Translated from the second revised edition of D's *Bible et Liturgie* (Paris: Cerf, 1958), this study finds in the writings of the Fathers a key to understanding sacramental symbolism. The author devotes the first half of his book to the patristic comprehension and use of OT and NT symbols. The second half considers the significance of several feasts of both Testaments. The footnotes and bibliography (brought up to date since 1958) are relegated to the end of the book.

L. DEISS, C.S.SP., *Hymnes et prières des premiers siècles*, Vivante Tradition 2 (Paris: Fleurus, 1963, paper 14.15 F), 262 pp.

The first half of D's collection presents NT prayers and hymns under several categories: doxologies and blessings, Christological hymns, professions of faith and baptismal hymns, eschatological, didactic and paraenetic hymns, the canticles of Luke's prologue, the hymns of the Apocalypse and other miscellaneous prayers. The second half collects material of the first six centuries under the following headings: paschal, Christmas and Eucharistic hymns, hymns and prayers for all times, others to the mother of Jesus and a series of early epitaphs. Numerous introductions and explanatory notes accompany the selections and the whole is indexed.

*Église et tradition*, ed. J. Betz and H. Fries (Le Puy—Lyon: Xavier Mappus, 1963, paper 23.80 F), 318 pp.

In this French translation of the Geiselman *Festschrift, Kirche und Überlieferung* [cf. *NTA* 5 (3, '61) p. 366], all the articles of the original are included except those by M. Schmaus on Scripture and Church in Henry of Ghent; E. H. Fischer on some problems of the rights and duties of German theological faculties; and W. Kaspar's bibliography of Geiselman's publications. Of immediate interest to *NTA* readers is the lead article, "Christus—Petra—Petrus," by J. Betz.

G. EICHHOLZ, *Landschaften der Bibel* (Neukirchen-Vluyn: Neukirchener-Verlag, 1963, DM 36), 152 pp., 103 photos.

Eichholz's large, full-color photos provide a vivid counterpoint to his accompanying text on the sites of the Holy Land today. This German edition includes end-paper sketch maps of the Palestinian littoral. The English edition appeared simultaneously [cf. *NTA* 8 (2, '64) p. 304].

*Das Evangelium nach Philippos*, ed. and trans. W. C. Till, *Patristische Texte und Studien*, Band 2 (Berlin: Walter de Gruyter, 1963, DM 36), 96 pp.

Based on the plates in P. Labib's 1956 edition of the Nag Hammadi MSS, this publication of one of the Gnostic works serves as a companion to R. Wilson's *The Gospel of Philip* [cf. *NTA* 7 (3, '63) p. 399], to which T refers those who seek a commentary, since the present edition offers simply the Coptic text and a German translation on facing pages, plus supplementary notes on individual verses and a list of Coptic and Greek terms.

L. FARMER, *Land of the Gospel* (London: Epworth Press and Bible Lands Society, 1963, 15 s.), 160 pp., 12 color photos, 4 maps.

A guidebook to the Christian holy places, this book describes the Holy Land through the device of a 15-day pilgrimage conducted by the author, who has been a chaplain and guide there for many years. Included are devotional prayers and scriptural passages appropriate for each of the holy places. In an appendix the authenticity of the holy places is discussed.

L. H. FELDMAN, *Scholarship on Philo and Josephus (1937-1962)*, *Studies in Judaica* (New York: Yeshiva University, 1963, paper \$2.00), vi and 62 pp.

Intended as a bridge between the bibliographical repertoires of *L'Année philologique* and *Biblica*, this systematic, critical survey of scholarship on Philo and Josephus attempts complete coverage of the pertinent published material, arranged according to subject matter (over 40 subject-headings for Philo and almost as many for Josephus), with critical appraisals of most of the entries. References to pertinent book reviews are occasionally provided. The bibliography was originally published in four installments (1961-1962) in *The Classical World*. Though published by Yeshiva University, the booklet is sold through the Bloch Publishing Co., New York.

F. L. FILAS, S.J., *Joseph: The Man Closest to Jesus. The Complete Life, Theology and Devotional History of St. Joseph* (Boston: St. Paul Editions, 1962, \$6.50), 677 pp.

Fr. Filas offers this comprehensive volume as a "little summa" of Josephology. He divides his treatment thus: sources (Gospels and apocrypha), life (ancestry and relations, trade, age), questions about Joseph's marriage (his selection as spouse, genuineness of his marriage, his doubts), Joseph's fatherhood (historical survey of opinions), other theological questions (his dignity, holiness, privileges, patronage) and a history of the devotion. The volume concludes with an appendix of relevant papal documents and another of prayers to Joseph, plus bibliography and indexes.

A. N. GILKES, *The Impact of the Dead Sea Scrolls* (New York: St. Martin's Press; London: Macmillan, 1963, 15 s.), viii and 167 pp., 13 illustrations, map.

Written "by a layman for laymen," and making "no attempt at imparting the results of years of original research," this popular survey of the discovery, nature, content, dating, provenance and doctrines of the scrolls draws primarily on English publications. G's own visit to Qumran and his several years of



introducing students to the problems of the scrolls have aided him in his task of popularization.

H. GRAEF, *Mary. A History of Doctrine and Devotion*, Vol. I: *From the Beginnings to the Eve of the Reformation* (New York: Sheed & Ward, 1964, \$5.95), xix and 371 pp., 4 illustrations.

The first volume of a chronological survey evaluating Mary's role in the Eastern and Western Churches through the fifteenth century, this study by Miss Graef, a former senior assistant on the staff of Lampe's *Patristic Greek Lexicon*, investigates Mary's place in Scripture and early tradition. Excesses in Marian devotion are acknowledged and a truer perspective is sought, commencing with recent exegetical opinion on Gen 3:15, Isa 7:14, Lk 1—2, etc. The volume concludes with a select bibliography for each of the chapters and with two indexes.

A. HAMMAN, O.F.M., *Gebete der ersten Christen*, Alte Quellen Neuer Kraft (Düsseldorf: Patmos-Verlag, 1963, DM 24), 494 pp., map.

The Benedictine nuns of the Abbey of St. Hildegard in Eibingen have translated H's first collection of early Christian prayers which the Besançon Franciscan first published in 1952 and which has since been translated into several languages. This edition preserves the original introduction by H. Daniel-Rops. The last 50 pages are given over to notes, a chronological chart, a map and indexes. The author is simultaneously producing a commentary on the texts [cf. following notice].

A. HAMMAN, O.F.M., *La Prière*, II: *Les trois premiers siècles*, Bibliothèque de Théologie (Paris—Tournai: Desclée, 1963, paper 32 F), 383 pp.

In conjunction with his edition of the texts of early Christian prayers, H is producing a theological history of prayer which analyzes the texts. The first volume, restricted to the NT, appeared in 1957 [cf. *NTA* 4 (1, '59) p. 103]. The present volume covers the prayers of the early community, early Fathers and martyrs, apocryphal gospels and acts, and some of the earliest liturgies. The final chapter considers the earliest treatises on prayer (Tertullian, Cyprian, Clement of Alexandria and Origen). The volume is thoroughly indexed.

E. HENNECKE, *Neutestamentliche Apokryphen in deutscher Übersetzung*, ed. W. Schneemelcher, Band II: *Apostolisches Apokalypsen und Verwandtes* (3rd rev. ed.; Tübingen: Mohr-Siebeck, 1964, cloth DM 43, paper 38), x and 661 pp.

The second volume [cf. *NTA* 4 (1, '59) p. 105] of this third edition includes the apostolic pseudepigrapha, the various acts of the apostles and apocalyptic material from the first five centuries. Schneemelcher regrets that the Nag Hammadi MSS can not yet be included and hopes that their early publication will enable a more complete future edition of Hennecke. Besides German translations of the MSS, the volume offers introductions to the problems and scholarship connected with this literature, a two-page list of corrections for the first volume and thirty-five pages of indexes covering both volumes.

P. HERRERO, *Los Documentos del Mar Muerto*, Todo para Muchos 83 (Barcelona: Editorial Mateu, 1963, paper 50 Ptas.), 254 pp., 8 plates.

Intended for the nonprofessional reader, this presentation on the Dead Sea Scrolls draws upon the research of Dupont-Sommer, Vermès, Milik, etc. Six chapters treat in succession the history of the discovery, the date of the MSS, the date of their composition, the Covenant community, the Essene beliefs, and Qumran and Christianity. Also included are a historical chart and a six-page bibliography.

F. H. HILLIARD, *Behold the Land. A Pictorial Atlas of the Bible. The Main Episodes of the Bible Story in Their Historical Setting* (London: G. Philip & Son, 1963, 15 s.), 64 pp., illustrated.

A colorful mélange of maps, diagrams, photographs, drawings, charts, etc., in color, black and white, and sepia, this guide places before the young reader in vivid fashion various elements of the geographical, archaeological, historical and literary background and significance of OT and NT happenings. The illustrations are accompanied by brief explanatory texts and many biblical citations.

H. U. INSTINSKY, *Die alte Kirche und das Heil des Staates* (Munich: Kösel-Verlag, 1963, paper DM 4.80), 77 pp.

The professor of ancient history at Mainz first examines the conclusion of Galerius' decree of A.D. 311 in which the emperor asks Christians to pray for the state's welfare. After studying the ancient concept of *salus publica* and the Church's prayer for the state, he finally points out the modern Christian's obligation in this regard.

J. LEEMING, *Yoga and the Bible. The Yoga of the Divine Word* (London: George Allen & Unwin, 1963, 21 s.), 147 pp.

In his presentation of the basic principles of Shabad Yoga, the author uses familiar sayings of Jesus to aid understanding and to show the fundamental similarities found in all spiritual writers of all times.

W. L. MACDONALD, *Frühchristliche und byzantinische Architektur*, rev. R. Poetzelberger, trans. L. Riedel, *Grosse Zeiten und Werke der Architektur*, Band 3 (Ravensburg: Otto Maier Verlag, 1962, DM 28), 116 pp., 100 photos.

Published originally in English (New York: George Braziller, 1962), this volume includes in brief compass (39 pages of text) the wide geographic spread of early Christian and the long temporal spread of Byzantine architecture. The book contains abundant plans and reconstruction drawings, bibliography and index.

*A Patristic Greek Lexicon*, ed. G. W. H. Lampe, *Fascicle 3* (eusynallaktōs—meteōrizō) (New York: Oxford University Press, 1964, paper \$13.45; Oxford: Clarendon Press), pp. 577-864.

The third fascicle of Lampe's work providing a summary history of the use and development of theologically important words by Greek Christian writers from the Apostolic Fathers to A.D. 800 [cf. *NTA* 7 (3, '63) pp. 398-399] contains the following entries of NT interest: *euchē*, *zōē*, *theos*, *theotokos*, *kanōn*, *kenōsis*, *kyrios*, *logos*, *lytron*, *martys* and *metanoia*. The editor hopes to complete publication of the last two fascicles by 1966.

*Qumran-Probleme. Vorträge des Leipziger Symposions über Qumran-Probleme vom 9. bis 14. Oktober 1961*, ed. H. Bardtke, *Deutsche Akademie der Wissenschaften zu Berlin, Schriften der Sektion für Altertumswissenschaft* 42 (Berlin: Akademie-Verlag, 1963, paper DM 30), viii and 368 pp.

The papers of the 1961 Leipzig conference on Qumran, published in offset from the typescript, cover such questions as anti-Qumran polemic in the Talmudic tradition (J. Amussin, Leningrad), Qumran Sabbath regulations in the light of Rabbinic law and the Gospels (H. Bietenhardt, Bern), the juridic, cultic and mystic vocabulary of "initiation" (M. Delcor, Toulouse), "stand" and "fall" in Qumran and NT literature (W. Grundmann, Eisenach), Josephus and Qumran eschatology (I. Hahn, Budapest), the economic background of the Qumran community (L. Pákozdy, Debrecen), the question of language at



Qumran (S. Segert, Prague), Messianism at Qumran and in the NT (K. Weiss, Rostock). Twelve other contributions from scholars on both sides of the iron curtain probe similar problematic areas.

K. H. RENGSTORF, *Hirbet Qumrân and the Problem of the Library of the Dead Sea Caves*, trans. J. R. Wilkie (Leiden: Brill, 1963, paper 3 gld.), 23 pp.

Rejecting the Essene origin and character of the Qumran library, R traces the collection to the Jerusalem Temple library, part of which may have been transferred to Qumran in A.D. 68. An expanded version of the paper (a lecture at Leeds in 1959) with copious documentation appeared earlier in German [cf. *NTA* 6 (2, '62) p. 281].

K. RITZER, O.S.B., *Formen, Riten und religiöses Brauchtum der Eheschliessung in den christlichen Kirchen des ersten Jahrtausends*, Liturgiewissenschaftliche Quellen und Forschungen, Heft 38 (Münster: Aschendorff, 1962, paper DM 42), xliii and 392 pp.

A German Benedictine studies marriage ceremonies and rites from the early Church up to the tenth century. While the NT itself provides him with little material directly connected with the subject, his discussions of marriage in the OT, classical Greek, rabbinic and Hellenistic periods might prove of interest to NT scholars. He also studies pertinent texts from the Apostolic Fathers and other early Christian writers. Forty pages of appendix list various historical sources of Western marriage forms and are followed by a 13-page index.

E. SCHÜRER, *A History of the Jewish People in the Time of Jesus*, ed. N. N. Glatzer, Schocken Books SB 8 (New York: Schocken Books, 1961, cloth \$4.50, paper \$2.45), xvii and 428 pp.

The first part of Schürer's monumental history (1886-1890) has been abridged by the editor for this paperback edition. The period covered is from 175 B.C. to A.D. 135. Several of the appendixes and excursions of the original have been omitted or replaced by new chronological lists and a bibliography of more recent germane works. The footnotes have also undergone extensive revision. Glatzer prefaces this edition with a critical evaluation of S's original work and of the direction of subsequent study.

R. SEEWALD, *Bilderbibel. Hundert Bilder mit Texten aus dem Alten und Neuen Testament*, Herder-Bücherei 159 (New York—Freiburg: Herder & Herder, 1963, paper \$.95 or DM 3.80), 214 pp., 100 illustrations.

This is a paperback reprint of S's 1957 original in which 50 OT and 50 NT passages of significant events in salvation history are printed on pages facing the author's original charcoal drawings.

M. SIMON, *Recherches d'Histoire Judéo-Chrétienne*, Études Juives VI (Paris: Mouton, 1962), 210 pp., 5 figs.

The Dean of the Faculty of Letters and professor of the history of religions at the University of Strasbourg has published many articles on the relations of Judaism and early Christianity in recondite journals, some unavailable since the war. To make these studies more available they are here collected under one cover. Among the topics treated (from 1936 to 1955) are: early Christian thought on the parousia, Berber Judaism, Melchizedek in Jewish-Christian polemic, Alexander the Great, Chrysostom's anti-Jewish polemic, the Menorah as a Christian symbol and the Dura synagogue paintings. Ten supplementary pages note some clarifications and precisions that S would now make on his earlier writings.

C. TRESMONTANT, *Biblisches Denken und hellenische Überlieferung. Ein Versuch*, trans. F. Stier (Düsseldorf: Patmos-Verlag, 1956, DM 10.50), 190 pp.

The author seeks to discover the metaphysics implicit in Hebrew thought and to contrast it with Western and especially Greek categories under the topics of creation, anthropology and understanding. This translation is based on the first edition of *Essai sur la pensée hébraïque* (Paris: Cerf, 1953). The work has also been translated into English [cf. *NTA* 5 (1, '60) p. 124].

B. TUCKERMAN, *Planetary, Lunar, and Solar Positions A.D. 2 to A.D. 1649 at Five-Day and Ten-Day Intervals*, Memoirs of the American Philosophical Society, Vol. 59 (Philadelphia: American Philosophical Society, 1964, \$7.50), vii and 842 pp.

Continuing the tabulation of celestial bodies begun with the first volume [cf. *NTA* 7 (2, '63) p. 285], Tuckerman, of International Business Machines Corporation, carries the computations up to the 17th century. The margin of error for Jupiter and Saturn has been reduced, and the need for interpolation in other areas is now minimal, due to the use of an improved computer. The two volumes permit exact dating of astronomical events referred to in historical documents from 601 B.C. through A.D. 1649.

S. VAN MIERLO, *De oude kalender bij de Hebreëen en zijn verband met de lijdensweek* (Kampen: J. H. Kok, 1963, paper 3.95 gld.), 75 pp.

From a review of the problems connected with the *Jubilees* calendar and a study of "day" and "month" in the OT, van M moves on to consider pre- and post-exilic OT calendar usage and the problems of reconciling sun- and moon-calendars. A chapter on the question of the intercalated weeks precedes his conclusions on the Passion, viz.: the crucifixion occurred on the 14th Nisan and Jesus ate the Pasch on the prescribed day. Many charts and diagrams illustrate the several chapters and an appendix briefly discusses J. van Goudoever's *Biblical Calendars* (1959) and J. Finegan's *Light from the Ancient Past* (1959).

H. F. VON CAMPENHAUSEN, *Aus der Frühzeit des Christentums. Studien zur Kirchengeschichte des ersten und zweiten Jahrhunderts* (Tübingen: Mohr-Siebeck, 1963, cloth DM 29.50, paper 25.50), 336 pp.

Prepared by Dr. G. Ruhbach and the publishers as a *Festschrift* for the author's sixtieth birthday, this volume of essays, lectures, etc., collects over a dozen of his studies published between 1934 and 1961. All the papers concern the early Church, but several are of direct pertinence to the NT: interpretations of Rom 13 (1950), Gal 5:12 as the sole jest in Paul (1957), Jn 13:6-10 (1934), Jn 19:11 (1948) and the followers of James (1950). The articles are from various German journals and *Festschriften* (Bertholdt, Bultmann and Altaner) and three are from the Heidelberg series of *Sitzungsberichte*.

G. WIDENGREN, *Tradition and Literature in Early Judaism and in the Early Church* (Leiden: Brill, 1963, paper 8 gld.), pp. 42-83.

B. Gerhardsson's study of oral tradition, *Memory and Manuscript* [cf. §§ 8-800r—802r] is subjected to lengthy criticism by the Uppsala professor. The brochure is an offprint from *Numen* 10 (1, '63). [Cf. § 8-1224r.]

### ADDITIONAL BOOKS RECEIVED

M. C. BRYCE, O.S.B., *Come Let Us Eat. Preparing for First Communion* (New York: Herder & Herder, 1964, paper \$.95), 65 pp., illustrated.

M. C. BRYCE, O.S.B., *First Communion. A Parent-Teacher Manual for "Come Let Us Eat"* (New York: Herder & Herder, 1964, paper \$1.75), 125 pp., illustrated.



G. H. DEMETRAKOPOULOS, *Dictionary of Orthodox Theology: A Summary of the Beliefs, Practices and History of the Eastern Orthodox Church* (New York: Philosophical Library, 1964, \$5.00), xv and 187 pp.

G. J. DYER, *Limbo. Unsettled Question* (New York: Sheed & Ward, 1964, \$3.95), xii and 196 pp.

*Herder Correspondence* (New York: Herder & Herder), a new, monthly English-language companion to the famous Freiburg edition, featuring articles and opinions on issues of current interest to Catholics, as well as abstracts of important periodical articles.

*Journal of Ecumenical Studies* (Pittsburgh, Pa.: Duquesne University), a new American journal, appearing three times a year and devoted to scholarly articles of ecumenical interest. It also features abstracts of periodical literature from numerous countries and confessions.

A. KELLY, *A Catholic Parent's Guide to Sex Education*, Crest Book d685 (Greenwich, Conn.: Fawcett Publications, 1964, paper \$.50), 128 pp.

*Proceedings: Society of Catholic College Teachers of Sacred Doctrine. Ninth Annual Convention* (Weston, Mass.: Regis College, 1963, paper \$3.00), 212 pp.

ABT RAIMUND VON EINSIEDELN, *Die Mutter*, Sammlung Sigma (Munich: Verlag Ars Sacra, 1963, paper DM 2.50), 31 pp.

*Spiritus* (Paris: Revue Spiritus), founded in 1959 and publishing articles of spiritual theology for Catholic missionaries, contains the following articles in No. 17 (Dec., 1963):

Y.-B. TREMEL, "Source et sens de la mission aux nations," 339-353.

P. BUIS, "Portée missionnaire du discours à l'Aréopage," 354-360.

J. PIERRON, "Regards de Paul sur les mondes à évangéliser," 361-376.

H. GRAVRAND, "Paul et les exigences spirituelles de l'adaptation," 377-391.

D. M. STANLEY, S.J., *The Gospel of St. Matthew*, New Testament Reading Guide 4 (2nd rev. ed.; Collegeville, Minn.: Liturgical Press, 1963, paper \$.30), 129 pp.

*Writers and their Work* (London: Longmans, Green, paper 2 s. 6 d. each).

No. 72. J. M. CAMERON, *John Henry Newman* (1956), 44 pp., illustration.

No. 123. A. POLLARD, *English Hymns* (1960), 64 pp., 5 illustrations.

No. 158. A. POLLARD, *English Sermons* (1963), 60 pp., 4 illustrations.

### ***Festschriften Offprints***

(NTA does not abstract articles which appear in *Festschriften*. Offprints of such articles will be listed as received. Offprints of periodical articles which are sent to us are not listed but are gratefully appreciated, since they facilitate the work of the abstractors.)

C. KEARNS, O.P., "The Interpretation of Romans 6,7," *Studiorum Paulinorum Congressus Internationalis Catholicus 1961*, Vol. II, *Analecta Biblica* 17 (Rome: Pontifical Biblical Institute, 1963), pp. 301-307.

H. SCHÜRMANN, "Das hermeneutische Hauptproblem der Verkündigung Jesu. Eschato-logie und Theo-logie im gegenseitigen Verhältnis," *Gott in Welt. Festgabe für Karl Rahner zum 60. Geburtstag am 5. März 1964* (Freiburg—Vienna: Herder, 1964), pp. 579-607.

A. VÖGTLE, "Exegetische Erwägungen über das Wissen und Selbstbewusstsein Jesu," *Gott in Welt. Festgabe für Karl Rahner zum 60. Geburtstag am 5. März 1964* (Freiburg—Vienna: Herder, 1964), pp. 608-667.

# INDEX OF PRINCIPAL SCRIPTURE TEXTS

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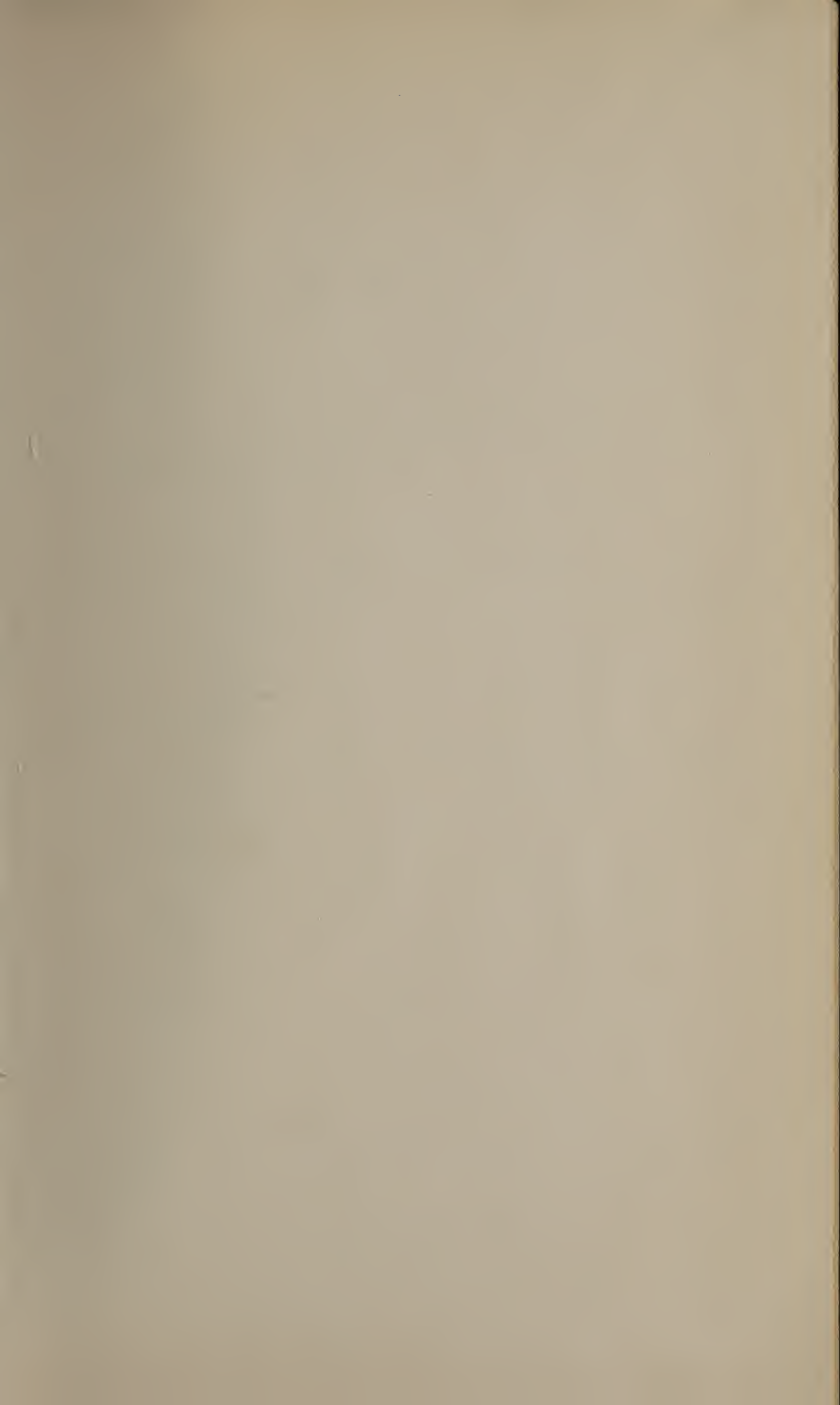
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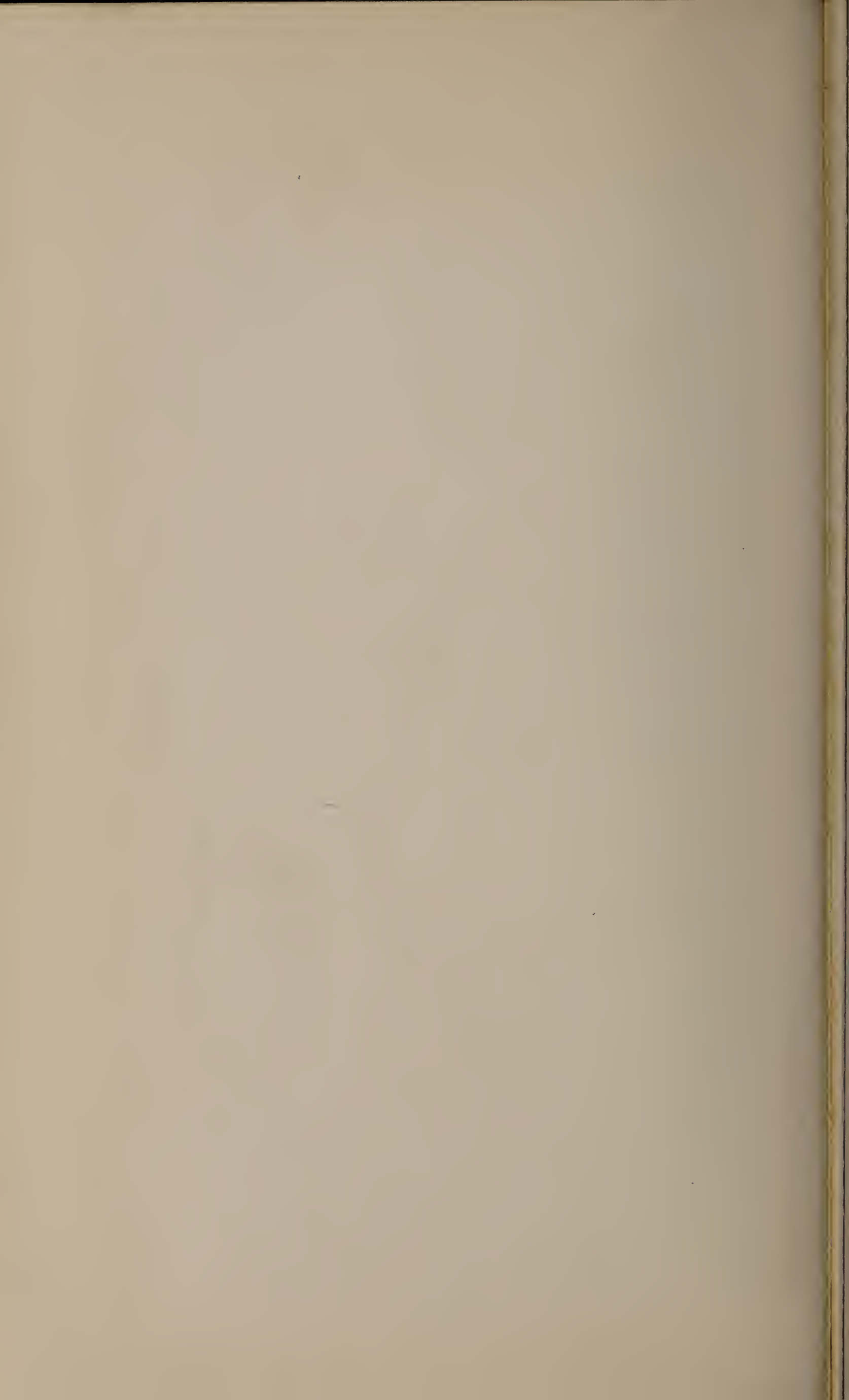
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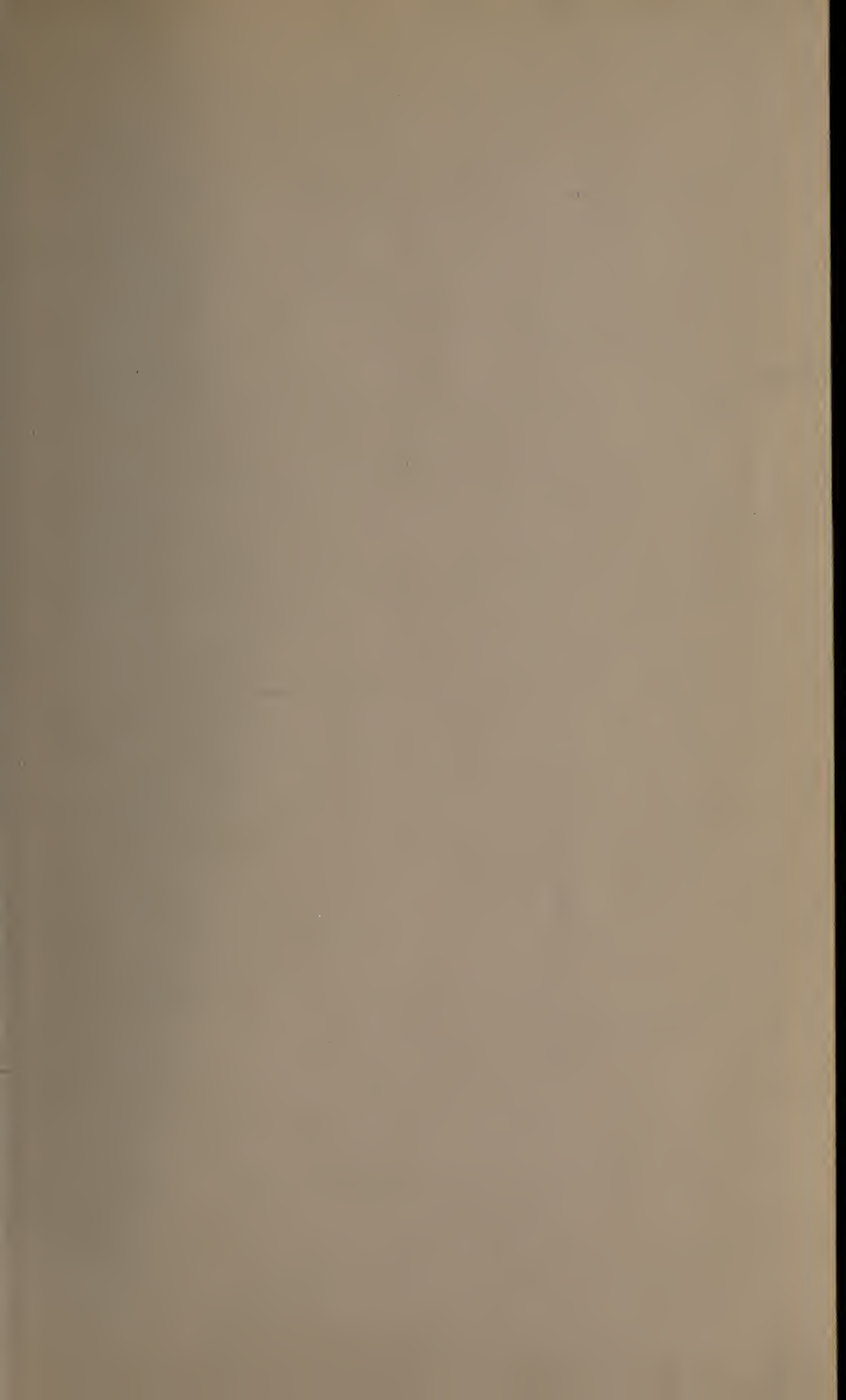


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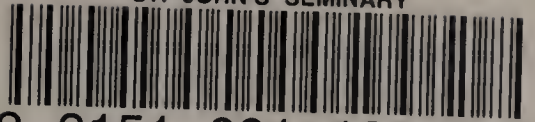


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